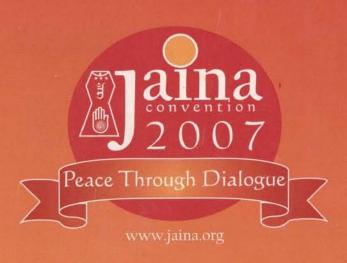
### PEACE THROUGH DIALOGUE



14th Biennial JAINA Convention New Jersey Convention & Expo Center Edison, New Jersey

July 5-8, 2007

### Congratulations to 14th Biennial JAINA Convention

Thank You & Best Wishes
to Jaina volunteers for
their dedication and tireless efforts



"Peace is not merely a distant goal that we seek, but a means by which we arrive at that goal"
— Martin Luther King, Jr.

# Jain Society of Toronto

- Founded in 1973
- Center acquired in 1990
- 700+ family members
- Digambar & Swetambar temples
- Navakarmantra Plate
- Shrimad Rajchandra Chitrapat
- Pathshala & Library
- Hosted 1989 & 1997 JAINA Convention

48 Rosemeade Avenue, Toronto, Ontario, Canada M8Y 3A5



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Photographs by Thomas Dix Painting by Mahendra Shah Graphic Design by Dipti Shah

### EDITORIAL

Every two years we gather in thousands to listen to the holy monks & nuns, scholars and speakers; say hello to our friends, and eat together. We also look for clues to make our life a bit better.

Somehow, we find more and more surrounded by violence and environmental degradation, the two inconvenient truths, thus shrinking our peace as years go by. We live in a multicultural society full of temptations and violence. We have our own beliefs and our own paths to achieve our goals. Some times, these paths cross and that is when we have to be careful. If we want a peaceful world, we must learn to live together or we will perish together. We must work collectively to civilize our hearts.

'Ahimsa Parmo Dharma' or Nonviolence is the supreme virtue, is the foundation of Jain tradition. It insists on non-injury to all forms of life mentally, emotionally, verbally as well as physically. This attitude makes a person humble and peaceful in living with other beings. Kshma or forgiveness is a great medicine for healing any arguments. When we forgive, we heal ourselves and when we ask for forgiveness we develop our own humbleness. We move forward instead of being held back. Another important teaching of Jainism is Anekaantvaad or Multiplicity of Truth or in plain simple words Open-Mindedness. The complete truth includes all different viewpoints. The prerequisite to open-mindedness is listening to the other. It trains the mind to become tolerant, respectful and secular.

Human life is an evolutionary journey. Peace is the outcome of better relations. It is a collective process. If we keep practicing small, collectively this world will be a better place for all.

The theme of this convention 'Peace through Dialogue' emphasizes the wisdom of listening. We invited articles from scholars, activists, leaders, youth and children from all over the world and across religions to shape our vision as broad as possible. This is our way of inclusiveness to promote peace.

Dialogues are like flashlights. When you switch on a flash light, the objects become clearer and the darkness stays away. Similarly when you enter into dialogues, the viewpoints of others become clearer and violence stays away. This convention will provide you an opportunity to meet many scholars for extended conversations. The pictures of holy persons, scholars, authors and JAINA officials will help you to recognize and meet them. Readers and those who were unable to attend can also reach them through the contact information.

This convention reflects your support and hard work of hundreds of volunteers for several months. Thank you all.

Have a happy and safe time!





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# JAINA

### Federation of Jain Associations in North America

Founded 1981

A Non-Profit Tax Exempt Religious Organization IRS Code Section 501(c)(3) El # 54-1280028 JAINA Headquarters: P.O. Box 700, Getzville, NY 14068 USA: Phone & Fax (716) 636-5342



### Welcome message from JAINA President

Jai Jinendra

I am glad to extend warm welcome on behalf of the JAINA Executive Committee on this 14<sup>th</sup> Biennial Convention held at Raritan Center in Edison, NJ. This is indeed a new day for us, because JAINA is holding it for the very first time its biennial convention with the help of all centers regardless of the size.

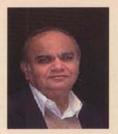
The glorious history of JAINA Conventions hosted by single Sangh in the past was exemplary of the team effort regardless of the size of the Sangh. The future is taking us one step ahead to national team work to bring JAINA convention on a major scale. It will be possible for all centers to contribute and be part of the JAINA convention. I want to congratulate and thank all Jain Centers and individuals across the nation who came forward to take the lead and be part of the history making in this fresh approach.

"Peace through Dialogue" is a timely topic which addresses violence at all fronts including most recently at the university level. Nations have been successfully working at bringing peace through dialogue. Jain values are going to be discussed by the speakers and scholars. Major entertainment programs will also address the same theme.

I wish you all the best time and learning experience.

Kirit C. Daftary President

### Message from the Convener and Co-Convener



DILIP V. SHAF



Co-Convener

Jai Jinendra!

On behalf of the Convention board it gives us a great pleasure to welcome you all to the 14th Biennial JAINA Convention in Edison, NJ – the "Little India" City of North America. We hope that you will enjoy rich mix of scholarly discourses, youth events and enlightening entertainment we have planned for you. Our theme this year is "Peace through Dialogue" which is based on the Jain principle of Anekantwad.

This is the first JAINA Convention planned for four full days and being organized by JAINA with help of so many Jain centers from Toronto to Washington DC. This new format has presented a unique opportunity for so many centers to work together. In having so many centers participating on the convention project, we were able to tap into vast pool of talents from all corners of North America. We have discovered many new volunteers and learned first hand importance of "Dialogue".

We have substituted traditional pathshala children's competition by a collaborative environment in which, children from six different pathshalas are working together in one dance drama (SAMOSARAN). Instead of one winning team we will have all winners. We are hoping this spirit of cooperation and togetherness will grow along with the JAINA's message of unity.

This convention event will facilitate the networking of Jains in religious, professional, cultural, and many other fields for personal and communal growth. Everyone will have a unique opportunity to express themselves individually yet unite the global Jain community's common interest and aspirations.

We are very proud to see active participation of many youth in developing social programs, youth sessions, Jaina Networking Forum, Jaina Academic Bowl and other programs. We can see the magic of empowerment, a torch being slowly passed on to the next generation.

We are thankful to all the dignitaries, Keynote Speakers, speakers, and donors for their valuable contributions. Hundreds of volunteers have made this convention possible. Offer to help came from all age groups and all centers. Our sincere thanks to those hard working, dedicated volunteers from many Jain centers, for their valuable time and resources to serve in JAINA Convention. We are equally thankful to you, delegates for your support and active participation.

We request you take one good thing back home from this convention to make a difference in your own community. We would consider ourselves being rewarded for the job well done!

### A message from Gurudev Chitrabhanuji



401 East 86 Street • #20A • New York New York 10028 • 212-362-6483 • 212-534-6090

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



JAINA Convention, July 5-8, 2007

### Peace Through Dialogue - Meditation on Ahinsa Dharma

My dear Friends ~~

Man is caught between polarities: Between enlightenment and ignorance; between peace and war; between Ahinsa and violence. Life is wounded with war and violence. The healing balm is in the heart of Ahinsa.

Awareness of time makes us vigilant to practice Ahinsa. Time is a shifting reality. It waits for none. In this time our journey started with the birth in this world, ceaselessly moving toward departure without rest. Whatever good we can do, we have to do now. We have freedom of choice. Every moment of our life is precious. Our choices will determine the quality of our future. Ahinsa is the highway where all religious exits merge. Ahinsa is practice. Ahinsa is observing with body, mind and action these six qualities in its acronym:

A – STANDS for AWARENESS – Awareness is seeing ourselves in mirror of consciousness: what we want to become and what we really are. We see our true Self: "I am indestructible sentient energy, animating everything: body, senses, mind, in our wholistic existence." We peacefully portray our own picture in harmony with the universe. This is the journey to self-realization. We realize our oneness with all life. This is Ahinsa.

H – for HARMONY – In harmonious presence of our Self, we are harmless, we are peaceful, we create vibrations of peace and well being. Harmony begets harmony. Gradually peace engulfs us and becomes our shield. Protects us from violence.

I – for INTEGRATION – Integrate everything: body, mind and soul. Bring equanimity and consideration to all races, all religions, all ethnic groups, all life. Take out the divisions from the mind of high class and low class, the curse of untouchability. "Christian. Jew. Chinese. Muslim.

Indian." These walls dissolve in the feeling of integrated life of Ahinsa and empathy.

N – for NOBILITY - Nobility reminds us of the magnanimity of the soul. It generates understanding for all living beings in feelings, in expressions and in relations. It forgives and forgiveness is liberation, liberation from animosity, revenge, hate, sorrow and suffering. By forgiving we are free.

S – for SERVICE – Through service we become alive. Have you thought how many people and things serve us? Start with serving yourself by not being a victim of your emotions: hate, anger and prejudice. Then serve with purity of head and heart. Each serving person is a blessing to Self and to the world.

A – for ABSTINENCE – Abstain from those things which pollute our vibrations and from worldly products which cause pain, suffering to others, and hurt our body and soul. Abstinence from the milk which is for the baby calves, not for human beings. For vibrations of peace and harmony, abstain from negativities which come from violence and suffering. The senses are a gateway to all kinds of vibrations.

So, my friends, let us recognize ourselves as travelers on this earth to realize our inherent potentiality to be Siddha by overcoming weaknesses with Ahinsa.

Love and Blessings,

Chitrabhanu

### A message from Muni Manak Kumar

### Shri. Parshva Padmavati Shaktipeeth

B-7 Premsagar, Chinchwad, Pune - 411 -33 (India) Regd. No. E - 3829



### - संदेश -

२५ वर्ष पूर्व नार्थ अभिरेका की घरती पर एक बीज बोया गया, जी आज तर वृक्ष की तरह विस्तार पाकर पूरे विश्व में अपनी स्वभा फैला रहा है।

अस्ता जाम है "जेना "। समस्त जेन समाज की प्रति निही संस्था के रूप में जेना अपनी जेंडे गहरी जमा - चुका है।

अनेक मत - मतान्तरीं में बंटे हुए जेन समाज की एक सूज में पिरोकर जेना ने अनेकता में एकता का अनुकरणीय उदाहरण पेश किया है।

एकता - सीहाई - समल्या का प्रतीक है - "जीना"। इस प्रनीत कार्य में जी भी सहभागी - सहयोगी बने हैं -वन रहे हैं ने सब आभे जन्दनीय हैं, साधानाद के पान हैं।

जीना के पार्वन्न उद्देश्य की यथावत् रखते हुए इसकी नई दिशाओं और नए आयाओं में आगे लढाने का गुरुतर दायिता सबके कन्धों पर है। आशा और विश्वास है कि जैना घूरे विश्व की अपना कार्यक्षेत्र बनाएगी ताकि सुसंस्कारित जैन समाज सुसंगाठित रह सके।

न्यूजर्सी में इस वर्ष जैना का 14 वां दिवधीय कन्तेन्छान उत्ताह उल्लास से संपन्न होने जा रहा है। स्थानीय जैन समाज तथा जैना द्वारा किया जा रहा जयास प्रशंसनीय है।

आप सक्ता प्रयास सफल ही इसी धुज्ञकाजना - आशीर्वाद के साध -

माने मनक समार पूना, मार्च 14,2007

### JAINA CONVENTION 2007 SPIRITUAL LEADERS



**GURUDEV CHITRABHANUJI** 



HH ACHARYA CHANDANAJI



HH AMRENDER MUNI



HH JINACHADRAJI MAHARAJ



HH JIN CHANDRA SURI MAHARAJ



HH LOKESH MUNI



HH MANEK MUNI



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SAMNI AKSHYA PRAGYA



SAMANI MUDIT PRAGYA



SAMANI PARAM PRAGYA



SAMANI PUNYA PRAGYA



SAMANI ROHIT PRAGYA



SAMANI VINAY PRAGYA



IZZZZZZZZ

**SWAMI SHRUT PRAGYA** 



SHRI RAKESH JHAVERI

### Greetings

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DEMOCRATIC POLICY COMMITTEE: COMMUNICATIONS CHAIR

http://www.house.gov/pallone

Mr. Kirit C. Daftary President JAINA Headquarters P.O. Box 700 Getzville, NY 14068

Dear Mr. Daftary:

FRANK PALLONE, JR.

### Congress of the United States

House of Representatives

Washington, DC 20515-3006

June 8, 2007

REPLY TO: WASHINGTON OFFICE:

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WASHINGTON, DC 20515–3006
TELEPHONE: (202) 225–4671

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☐ 67/69 CHURCH STREET
KILMER SQUARE
NEW BRUNSWICK, NJ 08901
(732) 249–8892

I would like to extend my warmest congratulations and support for the 14th Biennial JAINA Convention to be held July 5 to 8 at the New Jersey Convention and Expo Center in Edison, New Jersey.

As the founder and former co-chair of the India Caucus, I am a steadfast supporter and advocate of Indian-American issues. With this in mind, it gives me great pleasure to offer words of encouragement and support for this very special event. Every other year since the first convention in 1981, attendees have come from all over the world to join together in promoting its humanitarian aims.

JAINA is a federation of 62 Jain organizations representing more than 100,000 Jains living in USA and Canada without any distinction based on sect, language or region. It has provided a forum to foster friendship and unity among various Jain communities in North America for more than two decades. With the help of over 300 volunteers from all over North America, the nonviolent organization openly promotes humanitarian activities worldwide. Time and again, The World Community Services of JAINA have come to the aid of victims of natural disasters. Another branch of the organization, The Wheels of Hope Committee is committed to shipping free medical equipment and supplies to hospitals across India. Numerous organizations, including the American Red Cross and the World Medical Relief Inc. of Detroit, have awarded JAINA for their successful efforts in these and other charitable endeavors.

Thank you for your time and energy to this compassionate organization. I wish JAINA the very best and look forward to hearing about its successes.

Sincerely,

FRANK PALLONE, Member of Congress

PRINTED ON RECYCLED PAPER

### Greetings

JOE WILSON 2nd District, Bound Caroline

ABSETANT REPUBLICIAN WHEN ECONOMITMEN ARMED SERVICES EDUCATION AND LABOR FOREIGN AFFAIRS

HOUSE POLICY

### Congress of the United States House of Representatives

June 6, 2007

AMENONE
BARRADEL
BEAUTOR
CALHOUR'
HAMPTOR
JAMES
LESCHOTER

**COLUMNS** 

DINO TEPPARA DIST OF STAFF

Dear Friends,

I am writing to congratulate the Federation of Jain Associations in North America (JAINA) on the occasion of its 14th Biennial Convention. As a House Co-Chair of the Caucus on India and Indian Americans, I am delighted and proud of your service to the Jain Community.

I commend your efforts in extending the harmony of the Jain faith from India to the Indian American community. I appreciate JAINA's leadership and vision which has guided thousands of people to learn about the principles and philosophy of Jainism.

Accordingly, the Jain faith characterizes peace and embraces diversity. It is wonderful to see these positive ideals reinforced in today's society. As an organization, you have an extensive history of engaging in proactive volunteerism and philanthropic activities. I look forward to seeing your community continue to grow.

I hope that your convention this year is a grand success. I know that your work will help to instill the values of Ahimsa and community service within all those who attend. I wish you the best of luck in all of your future endeavors.

Very truly yours,

JOE WILSON Member of Congress

Man.Ante Cirvan, 1700 Sussert Busc. (LB 978), Surse 1 Water Columents, SC 20100 1900; 259-4041 Faz: 2021 203-4078 212 CANNOW HOUSE OFFICE BURGING WASHINGTON, DC 20515-4002 (202) 225-2452 FAX: (202) 225-2455 www.jsewifson.house.gov

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LONCOUNTRY OFFICE 923 FORT REPOSIC STREET P.O. Box 1938 BLAUTINN, SC 29881 19459 823-2509 Fac. 0431 871-3639 Greetings

A Letter from Congressman Dennis Kucinich

To:

My Beloved Jain Brothers and Sisters of the 14th Biennial JAINA Convention.

Greetings, I send you my deepest love and appreciation for your dedicated pursuit of the lofty principles expressed by JAINA. The theme of this convention, "Peace through Dialogue" is a beacon which will light the dark recesses of a world suffering from fear and war. Your understanding that we can tap the creative powers of the human heart to transform hate into love is the hope of the world. I honor you my dearly beloved friends. Most sincerely, Dennis J. Kucinich United States Congressman and candidate for President of the United States of America.

Dennis Kucinich

dikucinich@gmail.com www.kucinich.us

## JAINA EXECUTIVE COMMITTEE 2005-2007

# JAINA EXECUTIVE COMMITTEE 2007-2009

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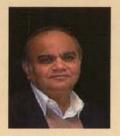
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NARESH JAIN Souvenir



ASHOK DOMADIA Registration



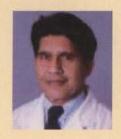
DR. NITIN SHAH Fundraising



ALKA DALAL Exhibition



DR. SUSHIL JAIN Scholar Invitation



DR. MAHENDRA MEHTA Marketing



DHRUMIL PUROHIT Youth Activities

#### **CONVENTION 2007 CHIEF GUEST**



SHRI DEEPCHAND SAVRAJ GARDI

### JAINA welcomes Shri Deepchand S. Gardi from Mumbai.

Shri Deepchandbhai has mastered the art of giving. Growing up without a father in his childhood in very modest circumstances, he dreamed at age 11 to become capable to donate 1, 000 Rupees (\$25) every day. After becoming a successful lawyer at age of 47 he revised his resolve to donate at least 100,000 Rs. a day. This intense desire and commitment to give made him a shining example of what a strong will and purpose can achieve.

Today at the age of 92, he is in an excellent physical and mental health. Scores of charitable institutions in India – colleges, dispensaries, orphanages, blood banks, animal shelters, Temples and Dharmashalas exist today because of support provided by "Gardi Saheb". His philanthropic works are conducted by six charitable trusts established by him.

He is President of several institutions including All India Swetamber Conference, Gujarat Mahajan Panjarapol and Gaushala Federation, Shri Mahavir Jain Vidyalaya (Hostels), Bhagwan Mahavir 2600th Janma Kalyanak celebrations National Committee, and many others. He has been a member of the governing council or trustees of dozens of charitable institutions. In recognition of his philanthropic works, he has received many honors and awards including Gujarat Garima Award in 2005 by the Chief Minister of Gujarat. In a book titled "Vardhman" published by the Times of India and released by Prime Minister Vajpayee describes him as a "MILLENIUM SAINT"

His motto in life is that every living creature has a right to peaceful existence and therefore, we should help them to better their life. He says that as a satisfied person he does not seek MOKSHA. "I am here to serve the people. If I have a choice I would like to be born again and again to serve the people"

### JAINA AWARDS 2007



JAINA RATNA AWARD 2007

Mr. Anop R. Vora

Jain Society of Rochester

### JAINA PRESIDENTIAL AWARDS 2007



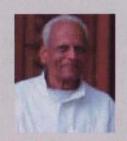
1. Mr. Girish Shah



4. Dr. Hukamchand Bharil



2. Prof. Padamnath Jaini



5. Prof. Sagarmal Jain



3. Prof. Cromwell Crawford



6. Pandit Dhirajbhai Mehta

#### 7. Veerayatan

Veerayatan has been honored with the Presidential Award for its outstanding contribution to Jainism for its efforts to extend compassion, friendship and love to all humanity. Since 1972, it strives to uplift and empower humanity through humanitarianism (seva,) education (shiksha) and inner development (sadhana) in the impoverish state of Bihar. More information about their activities is in the article 'Veerayatan - Compassion in Action'.

#### 8. Jain World

Jain World has been honored with the Presidential Award for its outstanding contribution to Jainism for its efforts to pioneer a comprehensive website on Jainism with translation in 24 international languages. It is estimated to be user friendly for about 95% of the global population. More information about this website is available in the article 'Jain World and Global visibility of Jainism'.

### JAINA ADULT RECOGNITION AWARDS 2007



Pallavi Gala



Sumati Shah



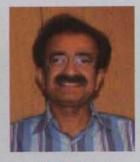
**Arvind Bhandari** 



**Pradip Gosalia** 



Dipen S. Shah



Jit Turakhia



**Uday Jain** 



Keerti Shah



Pravin C. Shah



Manu G. Shah

### **JAINA YOUTH RECOGNITION AWARDS 2007**



Neha A Shah



Shaan Zaveri



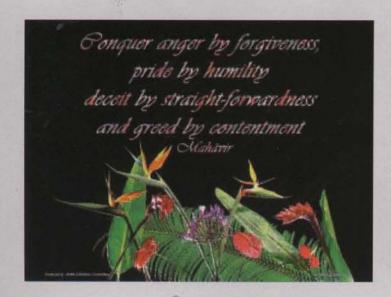
**Anjuman Shah** 

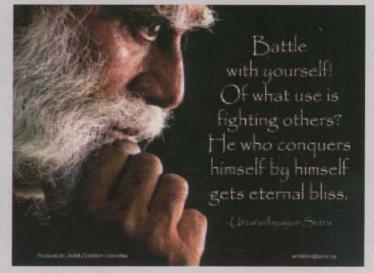


Shrenik Shah



Shital P Shah





#### FINANCE COMMITTEE

### Jain Society of Metropolitan Chicago has taken the responsibility for the Finance

Convention Board	Keerti Shah	Bartlett	IL	Jain Society of Metropolitan Chicago
	Hitesh Shah	Schaumburg	IL	Jain Society of Metropolitan Chicago
	Parag Shah	Schaumburg	IL	Jain Society of Metropolitan Chicago
	Mahendra Shah	Streamwood	IL	Jain Society of Metropolitan Chicago
	Dinesh Shah	Elgin	IL	Jain Society of Metropolitan Chicago
	Shama Khandwala	Elk Grove Village	IL	Jain Society of Metropolitan Chicago

### PROGRAMMING COMMITTEE

Chair	Nitin Talsania	Basking Ridge	N	Jain Center of NJ
Advisor	Prem Jain	Fremont	CA	Jain Center of Northern CA
Session	Dr. Kirit Gosalia	Phoenix	AZ	Jain Center of Greater Phoenix
Session	Pravin Kothari	Pougkeepsie	NY	Jain Center of America
Session	Hemang Shah	Edison	N	Jain Center of NJ
Session	Manish Thakker	Edison	N	Jain Center of NJ
Logistics Support	Varsha Mehta	Berkeley Heights	N	Jain Center of NJ
Social	Chandu Shah	Boston	MA	Jain Center of Greater Boston
Audio-Visuals	Himanshu Shah	Jersey City	N	Jain Center of NJ
Space	Vishal Shah	Raritan	N	Jain Center of NJ
Social	Vipul Sanghavi	Hicksville	NY	Jain Center of America
Resource	Ashish Mehta	Piscataway	N	Jain Center of NJ
Special Assistance	Yogendra Jain	Boston	MA	Jain Center of Greater Boston

#### SOUVENIR COMMITTEE

### Primary Responsibility Sangh: Jain Sangh of Cherry Hill, NJ.

Convention Board	Naresh Jain	Rutherford	NJ	International Jain Sangh
Chair	Hemant Shah	Voorhees	N	Jain Sangh of Cherry Hill
Graphic Design	Dipti Shah	Piscataway	N	Jain Center of NJ
	Bhavin Shah	Philadelphia	PA	Jain Sangh of Cherry Hill
	Pooja Shah	Voorhees	N	Jain Sangh of Cherry Hill
	Haresh Shah	Wilmington	DE	Jain Sangh of Cherry Hill
	Shashi Sheth	Thorofare	N	Jain Sangh of Cherry Hill
	Damyanti Dedhia	Collins Lake	N	Jain Sangh of Cherry Hill
	Somehand Shah	Philadelphia	PΔ	Jain Sangh of Cherry Hill

Somchand Shah

Nilesh Sheth

Philadelphia

PA

Jain Sangh of Cherry Hill

Ashok Vora

Marlton

NJ

Jain Sangh of Cherry Hill

Jain Sangh of Cherry Hill

Jain Sangh of Cherry Hill

Marlton

NJ

Jain Sangh of Cherry Hill

Jain Sangh of Cherry Hill

### REGISTRATION COMMITTEE

Convention Board	Ashok Domadia	Freemont,	CA	Jain Society of No. California
Chair	Upen Shah		Canada	Jain Society of Toronto
	Namita Doshi		Canada	Jain Society of Toronto
	Lata Champsee		Canada	Jain Society of Toronto
	Vishakha Varia		Canada	Jain Society of Toronto
	Rupal Doshi		Canada	Jain Society of Toronto
	Dilip Mehta		Canada	Jain Society of Toronto
	Pankaj Mithani		Canada	Jain Society of Toronto
	Hasmukh Batavia		Canada	Jain Society of Toronto
	Ashwin Vora		Canada	Jain Society of Toronto
	Paulomi Gudka		Canada	Jain Society of Toronto
	Mahendra Mehta		N	Jain Center of NJ
	Manish Shah		N	Jain Center of NJ

### FUND RAISING COMMITTEE

Convention Board	Nitin Shah	La Mirada	CA	Jain Center of Southern California
	Manibhai Mehta	Cypress	CA	Jain Center of Southern California
	Bipin Parikh	Aurora	IL	Jain Society of Metropolitan Chicago
	Kishor Shah	Roselle	IL	Jain Society of Metropolitan Chicago
	Lataben Champsee	Toronto	Canada	Jain Society of Toronto

Lataben Champsee Toronto Canada Jain Society of Toronto
Mahesh Shah Dayton OH The Jain Center of Cincinati and Dayton

### EXHIBITION COMMITTEE

Chair	Alka Dalal	Bridgewater	N	Jain Center of NJ
	Siddhartha Dalal	Bridgewater	N	Jain Center of NJ
	Minesh Kinkhabwala	East Brunswick	N	Jain Center of NJ
	Rita Kinkhabwala	East Brunswick	N	Jain Center of NJ
	Snehal Dalal	Boundbrook	N	Jain Center of NJ
	Meena Dalal	Boundbrook	N	Jain Center of NJ
	Ranjan Shah	Somerset	N	Jain Center of NJ
	Mayuri Shah	Edison	N	Jain Center of NJ
	Neela Tolia	Edison	N	Jain Center of NJ
	Urmi Kadia	North Brunswick	N	Jain Center of NJ
	Shrenik Talati	Hillsboro	N	Jain Center of NJ
	Roopa Talati	Hillsboro	N	Jain Center of NJ
	Bharati Shah	Edison	N	Jain Center of NJ

#### SPEAKER INVITATION COMMITTEE

### Primary Responsibility Sangh: Jain Society of Metropolitan Washington

Convention Board	Sushil Jain	Gaithersburg	MD	Jain Society of Metro. Washington
Chair	Manoj Dharamsi	Reston	VA	Jain Society of Metro. Washington
Co-chair	Tansukh Salgia	Columbus	OH	Jain Center of Central Ohio
	Rajiv Jain Dunn	Loring	VA	Jain Society of Metro. Washington
	Yash Mehta	Laurel	MD	Jain Society of Metro. Washington
	Manu Shah	Columbia	MD	Jain Society of Metro. Washington
	Mayur Shah	San Francisco	CA	Jain Center of Northern California

### MARKETING COMMITTEE

### Primary Responsibility Sangh: Toronto Jain Sangh, Canada

Convention Board	Dr. Mahendra Mehta	loronto	Canada	Ioronto Jain Sangh
Media Relations	Prakash Mody	Toronto	Canada	Toronto Jain Sangh
Media Relations	Sunil Vora		CA	Jain Sangh of Northern California

YOUTH COMMITTEE					
Convention Board	Dhrumil Purohit	Bear	DE	Jain Center of Delaware	
Chair	Mital Chheda	Cherry Hill	N	Jain Sangh of Cherry Hill	
Social Chair	Amy Doshi	New York	NY	Jain Center of America	
Social Chair	Vanita Kothari	New York	NY	Jain Center of America	
Spiritual	Niray Sheth	Newark	DE	Jain Center of Delaware	
Spiritual	Raju Shah	Washington	DC	Jain Society of Metropolitan Washington	

### JAIN NETWORKING FORUM COMMITTEE

Chair	Dipen Mehta	Chicago	IL	Jain Center of Metropolitan Chicago
Co-Chair	Dr. Mukesh Doshi	Chicago	IL	Jain Center of Metropolitan Chicago
Registration	Sunil Jain	Chicago	IL	Jain Center of Metropolitan Chicago
Curriculum	Dr. Vijay Mehta	Temple	TX	Jain Society of Houston
Facilities	Mital Chheda	Atco	N	Jain Sangh of Cherry Hill
Entertainment	Bhakti Kenia	New York	NY	Jain Center of America
Entertainment	Amit Shah	New York	NY	Jain Center of America
Director	Rena Shah	Princeton	N	Jain Sangh of Cherry Hill
Director	Chintan Shah	New York	NY	Jain Center of America
Director	Shefali Shah	Hartford	CT	Jain Center of Greater Connecticut
Director	Shilpa Shah	Decatur	GA	Jain Society of Greater Atlanta
Director	Jina Shah	Oakland	CA	Jain Center of Northern California
Director	Sejal Lakhani	Livingston	N	Jain Center of America

### VOLUNTEERS COMMITTEE - TEAM NJ

### Jain Center of New Jersey with other Jain Centers in Metro NY-NJ Area have taken the responsibility for the Volunteer Effort

Chair	Vinay Vakani	Oradell	N	Jain Center of New Jersey
	Viren Shah	Dayton	N	Jain Center of New Jersey
	Mahendra Shah	Franklin Park	N	Jain Center of New Jersey
	Manish Shah	Edison	N	Jain Center of New Jersey
	Sachin Mehta	Teaneck	N	Jain Center of New Jersey
	Mihir Desai	Franklin Park	N	Jain Center of New Jersey
	Dr. Pradip Shah	Edison	N	Jain Center of New Jersey
	Mool Singhi	Edison	N	Jain Vishwa Bharati
	Jaymik Shah	New York	NY	Jain Center of America, NY
	Vinay Shah	Dayton	N	Jain Center of New Jersey
	Suresh Vadhar	E. Brunswick	N	Jain Center of New Jersey

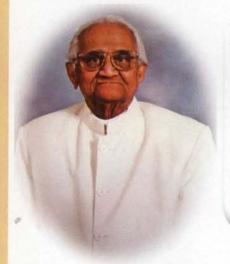
### FOOD COMMITTEE

Chair	Jaymik Shah	NY	Jain Center of America-NY
Volunteer Menu	Kundan Ghelani	N	Atlantic Jain Sangh
Volunteer NY	Suresh Shah	NY	Jain Center of America-NY
Volunteer NY	Abhay Kothari	NY	Jain Center of America-NY
Volunteer NY	Chirag Shah	NY	Jain Center of America-NY
Volunteer NJ	Suresh Vadhar	N	Jain Center of New Jersey
Volunteer NJ	Ushaben Gandhi	N	Jain Center of New Jersey
Volunteer NJ	Pankaj Shah	N	Jain Center of New Jersey
Volunteer NJ	Jiten Vakani	N	Jain Center of New Jersey
Volunteer NJ	Nilesh Shah	N	Jain Center of New Jersey
Volunteer JAINA	Harshad Shah	N	Jain Center of New Jersey

# Shah Associates, M.D., L.L.C. co-Sanghpati jaina 2007

We believe that if your work is thorough, your intensions are honest and your acquisition of knowledge remains incessant, you will prosper both individually and as an institution. It is this belief that has sustained Shah Associates throughout the years as our organization grew in response to the needs of the community we serve. It is this belief that will ensure our continued success as we meet future health care needs of our state, Maryland, and across the country.

Shah Associates was founded in 1974 as a three-physician practice by Doctors Ila, Vinod, and umed K. Shah. Today we are a comprehensive community healthcare resource that provides a full spectrum of care in eleven medical centers housing more than sixty-five physician specialists. We are home to an innovative medical research facility, state of art diagnostic center and we employ a staff of approximately 500 people serving not only Maryland but across the country. We are a dynamic and growing organization.



Our success however, is largely due to family values instilled in us by our parents as we were growing up.

Perseverance, hard work, honesty, integrity, community service and trust are hallmarks of every profession, particularly that of a physician.



Mrs. Shantaben K. Shah

The Late Mr. Kasturchand M. Shah

It is our privilege and honor that we were asked to participate in this year's convention as the Co-Sanghpati.



On behalf of our parents and the entire Shah family, we would like to convey our pranam to Gurudev Chitrabanu, Acharya Chandnaji, Sheelapiji and Gurudev Sushil Kumarji, Gurudev Amrendra Muniji and all Jain Sadhus and Sadhvijis.

We would like to congratulate the entire executive committee for their hard work in putting on a successful convention.

jai jinendra

### **JAINA 2007 Convention Supporters**

Co-Sanghpati - \$ 25,000 Shah Associates, M.D., L.L.C.

> JAINA Ambassadors Gold - \$ 5,000

Prem & Sandhya Jain Shrenik & Rupa Doshi

> Silver - \$ 2,500 Jitu Turkhia

Grand - \$ 1,500

Kishore & Kokila Parikh Siddharth & Alka Dalal Swapnil & Shail Janak Shah Vasant & Prabha Sejpal

Swamivatsalya Sponsors Dinner - \$ 7,500

Devji & Damayanti Dedhia & Family and (Nina Jewelers) Prafulbhai & Kiran Vaid & Family and Samir & Sheena Dedhia Jain Sangh of N.J. – Essex Fells

Lunch - \$ 5,000

Bhanuben & Kantilal Shah and Shashikant & Surbhi Sheth Dilip & Sarla Shah

Breakfast - \$2,500

Anop & Renu Vora
Diamond Group of LA - \$3,332
Family of Late Shri Ratilal Govindji & Tarlaben R. Shah (Khaparwala)
Jain Center of Southern California
Jain Society of Toronto
Jatin & Mina Shah
Mahendra & Pushpa Shah
Udai Jain
Vasant & Prabha Sejpal
Vijay & Madhu Chheda

#### Souvenir

JAINA expresses very sincere appreciation of individuals, families, Jain Associations, and Non-Profit and For-Profit Businesses for their very generous support with the advertisements in the souvenir amounting to a record of \$ 90,655.

### **JAINA - NEXT 25 YEARS**

Previously, I have chronicled the 25-year journey of JAINA from its inception to the silver Jubilee year of 2005. The formative years of JAINA have seen a phenomenal growth from a handful of centers in 1981 to 67 centers spread all over North America in 2007. Founding visionaries Gurudev Shri Chitrabhanuji and late Acharya Shree Sushil Kumarji inspired a non sectarian organization that is the foremost example of unity in the Jain universe. Today JAINA serves over 100,000 Jains without any regard to language, place of origin or sect and is the largest such organization in the world. JAINA is seen as a model of unity around the world and admired for its ability to unite so many individuals with a common goal.

Admirable as JAINA's accomplishments and stature are, it is time we paused to contemplate where we go from here. The next generation of Jains will have to meet new challenges and our growth will have to be a planned one. What follows is a discussion of ideas that have been considered many times in JAINA Executive Committee and at social occasions. The vision presented here is not a complete one – just to allow people to consider what the future course of JAINA can be.

JAINA is an umbrella organization – an organization of organizations. JAINA functions through Directors nominated by its member centers. It publishes a quarterly magazine Jain Digest that is mailed freely to 9,000 homes in North America and maintains a web site that provides information about the workings of JAINA. Every two years, the JAINA conventions give the community a rare chance to meet the volunteers and elected representatives and participate in workshops and discussions. Every convention demonstrates the community's enormous goodwill for JAINA and their hopes and expectations; however, the community at large does not really interact with JAINA. At the end of the convention people go back to their homes and leave JAINA back in the hands of their representatives, very similar to participating in a wedding ceremony but leaving the newlyweds on their own thereafter.

This disconnect between JAINA and the community at large has been of great concern to JAINA leaders for some time and it must be addressed. The various committees of JAINA do strive to serve segments of the community. For example, the Education Committee creates uniform Pathshala curriculums for children of all ages; the Pilgrimage Committee arranges annual pilgrimages to Teerthdhams in India; the Scholar Invitation Committee facilitates visits of monks and scholars; YJP and YJA serve the young generation and JNF enables social interaction among young adults. World community service committee and North American family assistance committee taps into reservoir of generosity of community and funds relief operations world wide or helps needy families here. For all the useful services these and other committees provide, the impact of JAINA on the lives of most of the community members is fairly limited.

With some help from JAINA, the Jain community in North America will continue to get more organized, a few more centers will be formed and more Temples will be built in the coming years but for JAINA, the real growth will come from providing meaningful service to all the segments of the community. To provide that kind of service, JAINA will have to transform itself into a service organization. JAINA must provide service not only to the member centers but to the community at large. From strictly a volunteer organization it will have to become somewhat professional organization.



Dilip V. Shah Philadelphia, PA

Every two years, the JAINA conventions give the community a rare chance to meet the volunteers and elected representatives and participate in workshops and discussions. Every convention demonstrates the community's enormous goodwill for JAINA and their hopes and expectations; however, the community at large does not really interact with JAINA.

Something in our upbringing prevents us from discussing life for the survivor after the death of one spouse. There are no retirement communities for our elders who have special diet, social and medical needs. There is a need to build senior activity centers, day care centers and retirement homes for them in the same community where they had lived and worked for years.

The segment of the population that will demand urgent attention is the aging first generation that came here as students in the 1960's. That group of early immigrants has now reached a retirement age. They have overcome enormous odds and created in this adopted land social and religious institutions that mirrored what they grew up with back home in India. They persevered, prospered and provided excellent education opportunities to their children. They take well-deserved pride in the achievements of their children but are now experiencing "Empty Nest" syndrome. As a group, we have paid little attention to the needs of this aging population. As individuals they may have secured a financial future for themselves but they have not openly debated their social future. Something in our upbringing prevents us from discussing life for the survivor after the death of one spouse. There are no retirement communities for our elders who have special diet, social and medical needs. There is a need to build senior activity centers, day care centers and retirement homes for them in the same community where they had lived and worked for years. A pilot project in warmer climate like Florida could be a first step in that direction. Our community does not participate very much in state sponsored services even though states do offer incentives for senior citizen projects. The irony is - this is not largely a financial dilemma for our seniors. It is plain and simple lack of planning. JAINA can take a lead in this area and help plan such communities.

The thirty and forty years old "Second Generation" has different needs. Many are in a secure financial health as they pursue their chosen career paths. Two paycheck families with young children at home keep them fairly busy. They are not very religiously indoctrinated and have little participation in rituals. Many of them grew up without being exposed to Temples, religious discourses or pathshalas. None existed for them. But deep in their hearts they harbor respect for their culture and their religion. They occasionally visit Temples and enroll their kids in Pathshala or dance schools but do not regularly contribute their time or treasures for ritual dominated religious activities. Many can't read Indian languages and can't teach their youngsters reading or writing language of their ancestors. They reluctantly accept erosion of old customs. They welcome any opportunity available for religious or cultural exposures for their children and are pleased when their children return from Temples reciting stories from scriptures or show interest in traditional Indian dancing or singing in Indian languages. This vital section of our community can be served by designing programs that they can identify with or see value in. Adult pathshala in English, Yoga and meditation classes, community service projects and interfaith seminars can make them regular participants and supporters in our centers. JAINA can design such programs and help centers to offer these programs.

YJA offers many programs to youth. Their Biennial conventions are a showcase of talents, idealism and the dedication of our young ones. But as their members enter colleges, many leave their hometowns and old connections behind. JAINA should offer programs on campuses to these kids in an effort to keep them in our folds. Scholarships, seminars and counseling can organize them and foster a relationship with local Jain centers. Area Jain centers can be encouraged to have outreach programs as students try to celebrate Jain festivals on campuses.

It is important to note that JAINA can undertake most of the above mentioned programs without spending a lot of resources and it can result in greater community participation.

Past three decades have seen a dramatic growth in our ranks and the future growth should be a planned one. Long Range Planning committee (LRP) of JAINA has produced excellent position papers under the title Vision 2020. Their group of dedicated volunteers have surveyed over 500 people and organizations like JAINA, YJA, YJP, local Jain Centers and Jains in small towns and large cities. They have studied functioning of Swaminarayan and Jewish communities and drawn a vision that could be the most useful tool as we chart our future. A four step plan prescribed by the LRP for JWOL – "Jain Way of Life" is a studied and sincere path to our future.

In addition to the services to various segments of the community described above, JAINA must prepare for the future by making some structural changes. As our numbers grow and we have more centers and more Temples, we must constantly reinvent ourselves. JAINA should have a physical facility: a North American headquarters in a large metropolitan city. It should offer frequent seminars on the core Jain principles of Ahimsa, Aparigrah and Anekant in various cities. JAINA should join hands with like-minded organizations such as Vegetarian Society of America, PETA and participate in more interfaith activities. JAINA can encourage our centers to open their doors to the local communities with programs like Yoga and community activities.

There are many independent Jain activities like JAIN WORLD web portal, International School for Jain studies or JIVDAYA magazine doing excellent work in their chosen area. A close relationship with these fine institutions can further JAINA's goals and multiply benefits to the community by way of avoiding duplications of efforts and streamlining all our resources. Now is a good time for all of us to come together.

The core theme of JAINA – unity of Jains in North America, has made it the center of attention for Jain organizations throughout the Jain universe. JAINA stands out as the largest such organization in the world and that status brings with it certain special obligations. In this age of free flow of people, capital and ideas the whole world is our stage. To fulfill the manifest destiny of JAINA - a leader in unifying all the Jains everywhere, JAINA must participate in more international conferences and have active relationships with non-sectarian Jain organizations worldwide. To bolster its humanitarian activities everywhere, JAINA must seek an NGO status with the United Nations and a liaison office in India.

Transformation of JAINA into a service organization will take some time but as a first step, JAINA should hold town hall type meetings at various centers and get the pulse of the community. I have attended several such meetings over the years and community response was always very strongly in favor of JAINA. We need to have many more such meetings. May be a web based forum – a discussion group - for members to give their input and JAINA to respond should be tried. To consider planning for senior citizen communities, a census of seniors and survey of their needs can be started with the help of member centers. The survey may also identify volunteers who will help make the project a reality. JAINA (education Committee) can develop national test or examination of Jain Pathshala a curriculum and curriculum for adult pathshala as it is developing JAINA E-Library consisting of Jain scriptures, Shastras, ancient and modern literature, stories, rituals, audio and video files etc. We should also supply University libraries with Jain literature.

To fulfill the manifest destiny of JAINA - a leader in unifying all the Jains everywhere, JAINA must participate in more international conferences and have active relationships with non-sectarian Jain organizations worldwide. To bolster its humanitarian activities everywhere, JAINA must seek an NGO status with the united Nations and a liaison office in India.

It is time that we started planning for that future and organized ourselves into an organization that not only handles the here and now, but additionally looks forward, plans and anticipates the future needs of our community. The ideas presented here are the tip of the iceberg. Many more will materialize as we start to discuss our future. It is important that the community members give their input as to which direction JAINA should move.

Implementation of these ambitious future plans will need a coordinated action plan with financial backing. Long range Planning Committee of JAINA is projecting that by the year 2020 JAINA can have an operating budget of \$10 million if every member family donates just \$200 per year to JAINA. That kind of budget could allow us to have 30 full time highly qualified and talented staff combined with hundreds of volunteers to carry out our vision. The Planned giving committee of JAINA has estimated that over the next twenty to thirty years approximately ten to twenty billion dollars will be transferred from first generation of Jains to next generation. A major share of these transfers could go to our Government through income, capital gains, alternate minimum, gift and ultimately estate taxes. In the USA, tax laws generally are very favorable to generous people. Through Planned giving, one can be very generous to a charitable organization and at the same time pass on the maximum asset to their family members. As a non profit tax exempt religious organization, JAINA can be designated as beneficiary in one's financial planning.

Our pursuit of our dreams brought us to this country many decades ago. Since then we have endured many obstacles and have developed into a powerful and thriving community in North America. As our proudest achievements, our children are in line to be the beneficiaries of our efforts. It is time that we started planning for that future and organized ourselves into an organization that not only handles the here and now, but additionally looks forward, plans and anticipates the future needs of our community. The ideas presented here are the tip of the iceberg. Many more will materialize as we start to discuss our future. It is important that the community members give their input as to which direction JAINA should move. As an organization thriving to better serve the people at large, JAINA is ready to listen to these ideas and serve as an organizing body to make sure our dreams of the next 25 years come true. <>



Jambudweep - Painting Courtesy: Mahendra Shah

### VEERAYATAN - COMPASSION IN ACTION

Acharya Shri Chandanaji is one of the greatest and most incredible jewels in the history of the Jain world that has encouraged, inspired and touched many souls through her kind words and deeds. Inspired by the vision of Shri Amar Muniji to uplift the poverty-stricken state of Bihar in India, with the qualities portrayed through the life and teachings of Thirthankar Mahavir, Acharya Shri Chandanaji took on this challenge with efforts to extend compassion, friendship and love to all humanity in forming Veerayatan.

Veerayatan, a non-profit, non-governmental registered organisation established in 1972 strives to uplift and empower humanity through humanitarianism (seva,) education (shiksha) and inner development (sadhana.) To carry out the message of Thirthankar Mahavir "to serve mankind is to serve God," many centers are formed in the states of Bihar, Kutch, and Maharashtra in India and also in the U.S.A., U.K., East Africa, Singapore, and many other countries. These centers are formed for service in the field of education, health care and social development. Veerayatan has become the epitome of selfless humanitarian service benefiting all regardless of cast, creed, race, religion or socio-economic status.

Through the guidance of Acharya Shri Chandanaji and support from many inspiring Sadhviji's, professionals and volunteers these centers have aided in providing medical facilities in Bihar which offers Eye, Orthopedic, Dental and General Surgery. There is a purpose built center in Pune which provides tailor made courses including yoga, meditation, stress management and new age therapies. This is to awaken inner peace and development both important aspects in living a balanced life. Overseas centers are devoted in providing motivational courses on inner development and introspection.

Many educational institutes have been set up including those in Jakhania and Rudrani built for the purpose of rehabilitation from the after affects of the earthquake in 2001. There is also a Pharmacy Degree College in Kutch designed to provide greater opportunities for students and become professionals. "The education is future of humanity. Education is not merely achieving of degrees and qualification but refinement of inner world, which will join people's heart." ~ Acharya Shri Chandanaji.

In recognition of Acharya Shri Chandanaji accomplishments in the field of seva and her lifelong devotion to the upliftment of humanity, she has been awarded with the coveted Shri Devi Ahilya National Award of 2002 for her "extraordinary contribution towards the betterment of humanity." Others include the Mahaveer Foundation Award, the Sant Balji Award and numerous other domestic and international accolades.

The dream once envisioned has truly prevailed with positive outcomes and will continue to grow with great efforts of so many people.

"The flame of one candle can light thousands of others." ~ Thirthankar Mahavir









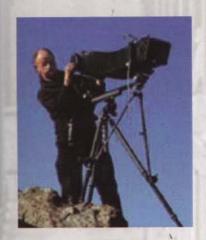
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### SPLENDOR OF RANAKPUR

The interior design of the JAINA 2007 Convention Expo hall with images of Ranakpur temple is a collaborative work of the internationally famous photographer Thomas Dix of Germany and Architect Alvin Holm of Philadelphia.

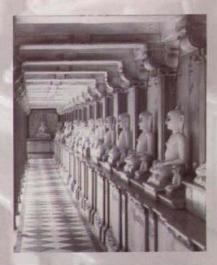
According to the Architect, "Alvin Holm AIA, Architects is in its thirtieth year as a small general practice firm specializing in traditional design and historic restoration. While most of our work is residential we have enjoyed a broad range of projects from a civic fountain in Kansas City to a score of new galleries for the Nineteenth Century European Collection at New York's Metropolitan Museum of Art. Increasingly, we are performing consulting services for other architects in the areas of classical and historical design".

Mr. Holm has visited the Ranakpur temple and has created this tasteful display as expression of his passion for Jain art and respect for principles of Jainism



Thomas Dix works as a freelance photographer and lives in Grenzach-Wyhlen close to Basle. Since 1991 he has gone to Northern India numerous times working for various books and calendar projects. The photographs used in the convention hall are from his book "JAINISM AND THE TEMPLES OF MOUNT ABU AND RANAKPUR" JAINA Thanks Mr. Dix for allowing his work to be used at our convention.





### JAINA CONVENTION 2007 LIST OF SPEAKERS

HH Sri Ravi Shankar

Swami Ramdevji

Mr. Robert Arnett

Mr. Balbhadra

Dr. Hukamchand Bharill

Mr. Pratapbhai Bhogilal

Ms. Pramodaben Chitrabhanu

Prof Cromwell Crowford

Dr. Kumarpal Desai

Ms. Tarla Doshi

Mr. Vijay Doshi

Dr. Kokila Doshi

Mr. Mansukh Doshi

Dr. Dipak Jain

Pdt. Abhay Kumar Jain

Dr. N. P. Jain

Dr. Sagarmal Jain

Dr. Shekharchandra Jain

Dr. Snehrani Jain

Pdt. Khemchand Jain

Dr Padmanabh Jaini

Dr. P. Jayaraman

Mr. Narayan Kachhara

Shri Babubhai Kadiwala

Dr. Yashwant Malaiya

Mrs. Kamala Mehta

Mr. Chimanbhai Mody

Mr. Dinesh Mody

Prof. Vastupal Parikh

Shri Dharma Chandra Pdt(Shastri)

Shri Ramnikbhai Savla

Mr. Nirmal Sethi

Shri Sameer Prakashchandra Shah

Dr. Jitendra Shah

Mr. Shrenik Shah

Dr. Mukesh Shah MD

Mr. Pravin K. Shah

Mr. Pravin L. Shah

Mr. Rajnibhai Shah

Dr. Nalin Shashtri

Dr. L. M. Singhvi

Pdt Jay Kumar Upadhyaya

Mr. Hasmukhbhai Vora

### YJA / YJP SPEAKERS

Mr. Sarano Kelley

Mr. Nipun Mehta

Mr. Sarman Melngailis

Mr. Kenneth Williams

Mr. Michael Simmons

Mr. Sam Rosen

Mr. Bejoy Philips

Mr. Dhrumil Purohit

Mr. Ismat Mangla

Ms. Monica Jain

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### **JAINISM: An Overview**

ORIGIN: Jainism is one of the oldest living religions. It has no beginning. The word Jain comes from a Sanskrit word Jina that means conqueror. It implies conquest over one's inner enemies or passions – anger, greed, ego, and deceit. About 2600 years ago, Lord Mahavir (599-527 BC), the twenty fourth and the last Tirthankar (path finder, propounder, revealer or prophet) of Jain tradition of this era revived the philosophy preached by his predecessor. The present Jain scriptures called Agam Sutras reflect his preaching. They teach reverence for all forms of life, austerity, and non-violence.

GOAL: The ultimate goal of Jainism is to become a perfected soul, known as *Siddha, Parmaatmaa*, or God. The perfected soul is pure consciousness and possesses perfect knowledge, power, bliss, and omniscience. The total freedom from ceaseless cycles of birth, life, pain, misery, and death can be achieved through willed elimination of inner enemies or passions.

**PATH OF ATTAINMENT:** Right Perception, Right Knowledge and Right Conduct together lead to liberation. Right perception creates an awareness of reality or truth. Right knowledge impels a person to proper action. Right conduct leads to the attainment of total freedom. They must coexist in a person to make progress toward the path of liberation.

**PRACTICES:** The sacred Jain prayer *Namokaar Mantra*, reveres great souls. The worship ritual is symbolical and inspirational. It does not grant favors. The followers observe five disciplines as much as possible:

Non-violence (Ahimsa) - Not to cause any harm to any living being.

Truthfulness (Satya) - To speak the harmless truth.

Non-stealing (Asteya) - Not to take what is not properly given or earned.

▶ Chastity (Brahmcharya) - Not to indulge in illicit sensual pleasure.

Non-Possession (Aprigraha) - An attitude of self-restraint and benevolence.

#### RELEVENCE IN MODERN LIFE:

Jainism is a philosophy for living a blissful life. Many facts proven by modern science are described in Jain scriptures such as existence of atoms, molecules, medium of motion and medium of rest; mathematics, astronomy and the existence of life in vegetation. Jain teachings promote equality towards women, environmental awareness, protection of animals, and benefits of vegetarianism, yoga and meditation.

The three tenets of Jainism: Nonviolence (Ahimsa), Multiple Reality of Truth or Open Mindedness (Anekaantvaad), and Non-possessiveness (Aparigraha) seek peace, justice, and sustainability; acknowledge equality of all human beings; foster mutual respect and understanding which

would lead to a better world and attempt to address the current global issues of violence, environmental degradation and poverty.

Universal Love: The basic tenet of Jainism is ahimsa or nonviolence. According to the teachings of Jainism, all living beings have a soul whose basic nature is consciousness. All souls are spiritually equal and desire to live in a safe, free and peaceful environment. As human beings are blessed with the sense of thinking, the humanity is responsible for achieving oneness and harmony with all life by being compassionate, loving and nonviolent. Ahimsa refers to refraining from visible physical acts of violence as well as from thoughts of hurting and from speech intended to harm or upset others. This attitude makes a person humble and peaceful with other living beings.

Inclusiveness: Jainism places great emphasis on the principles of the multiplicity of views or open-mindedness (Anekaantvaad). It means that the perception of reality changes depending on the time, place, nature and the state of the viewer. What is true from one point of view can be open to question from another. The absolute truth becomes the sum total of all different view points that can make up the universe. This inclusiveness attitude leads to the acceptance and tolerance of other viewpoints.

Interdependence: According to Jainism, all life is bound together by mutual support and interdependence (*Parasparopgraho Jivanam*). Life is viewed as a gift, lived only with support, accommodation, and assistance from the interdependent web of all creation. Therefore, harming another living being inevitably means harming our selves. This teaching combined with the teachings on ahimsa, provides an important foundation for environmental ethic.



In the Jain symbol, the word *Ahimsa* (nonviolence) is in the center of the raised palm. It symbolizes blessings as well as to stop to review our activities to ensure that they do not hurt anyone. The wheel in the palm signifies that if we ignore our ethical responsibility, then like a wheel we will go round and round through ceaseless cycles of birth, life, pain, misery, death and rebirth.

NAMOKAAR MANTRA (Jain Prayer)

NAMO ARIHANTAANAM NAMO SIDDHAANAM NAMO AAYARIYAANAM NAMO UVAJJHAYAANAM NAMO LOE SAVVA SAHUNAM

ESO PANCHA NAMOKAARO SAVVA PAVAPPANAASNO MANGALAANAM CHA SAVVESIM PADDHMAM HAVAI MANGALAM

(I bow and seek inspiration from, the perfected souls, liberated souls, religious leaders, religious teachers; and all monks and nuns in the world. These five obeisances erase all sins.

Offering this obeisance is the most auspicious of all benedictions.)

Ahimsa is ...........
Avoidance of Harm Intended by Mind, Speech and Action

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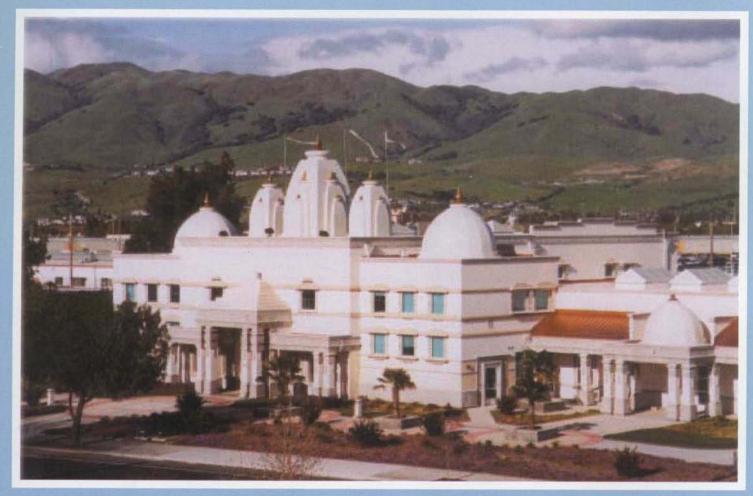
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#### RELIGIOUS UNDERSTANDING



Acharya Sushil Muni Ji (Guruji)

His Holiness Acharya Sushil Kumarji Maharaj was an exponent of Ahimsa and well respected for his peacemaking efforts. He founded International Mahavir Jain mission, an NGO with UN and Siddhachalam, Jain Tirth. He also founded the teaching system 'Arhum Yoga' the science of sound vibration according to the ancient Arihant tradition. A spiritual guide to JAINA and Jain centers in North America, he left his physical body in 1994. This article is from his talk at the Temple of Understanding in New York City on September 29, 1986.

I am thinking of the name of your organization – Temple of Understanding – and feeling that all the world's problems are coming from misunderstanding, from confusion and narrow-mindedness.

There are no differences between religions, although philosophically we can discuss many. For example, some people believe that God is Supreme Being separate from us. They have accepted the king system. God is king and we are his subjects, and by his grace we can attain anything. Others believe in a kind of 'democratic' system where God is not alone – every soul is God. There is only karma covering this divinity or perfection. Remove it and you are God.

There is need for understanding. Lord Mahavir taught that truth has many angles. If we want to know reality, then we must accept the totality of truth. We have to accept all dimensions of the truth – they are all parts of the truth. We can't describe total truth in one word. Actually, we can't describe truth. It can only be indicated a little bit.

We must be careful when we are judging people and ideas. No one is bad, no one is good. No one is only one thing. For example, you can say you are a father, but you are also a son, a brother, a husband, a friend, an enemy also. There are so many angles.

The same is true in accepting all the angles and dimensions of ideas. This is Anekant. We must not think that one system of belief is the end of truth. Truth has so many angles. Understanding shows us the way out of narrow-mindedness and separatism. And we have to understand perfectly.

When we are thinking "I am Jain" or "I am Buddhist" – this is the start of problems. We are not Jain, we are not Buddhist, we are nor Christian. We are human. The enlightened ones came on this earth and gave us the light of their beautiful ideas. We can benefit from the light of all the great masters and the religions that followed in their traditions. Accept this kind of understanding clearly, perfectly and with respect.

If anyone is speaking against us, then there is some truth there. We should not decide rigidly that someone is our enemy just because we don't share same ideas. When I was in Punjab this year, I met with terrorists several times. We are following Nonviolence, and they are following violence. Still, I decided that we must begin to grow nearer to them in order to discuss and understand all points of controversy. A very good result came from these talks, and I will continue this work when I return to India in December.

Wherever you go, don't think against others. Respect all opposing ideas. Don't think that only supporting people and ideas are perfect for you. Be humble and open-minded. Be understanding and you will also gain a deeper understanding of yourself. <>

#### GLOBAL IMPACT OF JAINISM

In this era of globalization and growing east-west-north-south contacts in a rapidly shrinking world, time has come to recognize the need for increasingly globalised perception of spirituality, and the valuable role inter-faith constructive engagement can play in this regard. Historically the religions of the world have not necessarily grown in isolation; they have enriched one another in diverse ways at significant points of contact, while maintaining their distinct identity. This has happened in the early centuries between Jainism. Buddhism and Hinduism. Together they have woven the tapestry of the pluralistic heritage of India. Jain religion with its central focus on Ahimsa as a compassionate ethic has made an abiding impact not only on India's cultural moorings, but in recent times inspired Mahatma Gandhi's successful non-violent struggle for independence from British colonial rule. Indeed, India's cultural mindset has been deeply influenced by the Jain perception of non-violence not as a negation of violence only, but as a point of origin of virtues such as forgiveness, mutual supportiveness, tolerance, self-control, fearlessness, synthesis and equanimity.

Michael Tobias, a noted American Jain scholar has observed:

"Jainism- India's and possibly the world's oldest religion is a quiet and overwhelmingly serious way of life, a cultural insistence on compassion, a sociology of aesthetics that has dramatically changed the world, and will continue to effect change. Jainism is a momentous example to all of us that there can and does exist a successful ecologically responsible way of life which is abundantly non-violent in thought, action and deed."

Jain religion has, over many centuries, survived the vicissitudes of history and the competing claims of other faiths in multi-religious and multi-cultural India. By advocating a spirit of synthesis, it has contributed to the cultural pluralism that has characterized the growth of Indian culture and spirituality. While for many centuries it remained confined within the shores of India, it is especially in the 20th centuries that Jain businessmen, engineers, doctors and other professionals moved out and have settled far and wide in different countries and continents of the world, notably North America and Africa. It is to the credit of Jains settled abroad that they have not only been practicing their religion ritually, but have taken to actively propagating to non-Jains the relevance of the rational, scientific and deeply benevolent message of Jain philosophy in contemporary times when the world is confronted with everincreasing violence, intolerance, ethnic and racial discrimination, hatred, greed, exploitation of have-nots and terrorism.

In this context, it is pertinent to recall what some north Americans have to say once they were exposed to the principles and practices of Jain religion.

A transformed American Balbhadra Costain writes:



Dr. Narendra P. Jain Dr. N.P.Jain, E-50, Saket, Indore (M.P.) India. drnpjain @yahoo.co.in

Dr. Narendra P. Jain is the former India's Ambassador to Nepal, European Union, Belgium, Mexico, and U. N. as well as Secretary, Ministry of External Affairs, Government of India, New Delhi. He is a noted economist, ardent environmentalist, poet, prolific writer, eloquent orator, and a renowned Jain scholar. Dr. Jain is the Executive President of the World Jain Confederation and has been a speaker in numerous international conferences.

His articles on Jainism appear on several websites of spiritual and interfaith organizations.

"And yet with all the freedom from want as well as opportunities knocking at the doorsteps for material progress and comforts, people do not have peace of mind or equanimity born of tolerance. Tensions, stress and distress fill the life of an average westerner. Our life and times are very fragile. It is here that Jainism has given me insight into reality and helped me to understand the purpose of human existence on this planet."

Robert Goodman has felt that Jain philosophy has served to satisfy the hunger for spiritual growth and meditation, occasional fasting, abstinence from drinking and smoking, and graduated detachment with plethora of luxuries has given him a feeling of 'spiritual prosperity' with recharged soul energy and extended self-realization about self-development through self-discipline. What has impressed him most after long discussions with me in New York and reading about Mahavir that Jainism teaches first and foremost to cut through your proud and at times vain ego and wake up to the gentle Jain spirit in you that knows no arrogance, condemnation, revenge or punishment. It carries the mighty power of all-inclusive compassion, piety and kindness.

In this context, it is a happy augury that in about a quarter of a century, JAINA in North America has grown from an 'idea' into an 'institution' and from an 'institution' into a 'vibrant symbol' of the unified and harmoniously integrated identity of Jain community and its increasing global spread and impact. I was happily associated in the early discussions and initiatives during my tenure as India's envoy to the U.N. in the seventies. I have with exultation observed constant consolidation and expansion of its activities not only for unifying the Jains abroad, but also taking meaningful initiatives in inter-faith deliberations as well as launching of humanitarian and environmental projects with abiding impact. In India also at the time of natural calamities like earthquake in Gujarat, tsunami catastrophe as well as for the disabled in Andhra Pradesh and elsewhere, JAINA has played a valuable role. Activists in JAINA have gained recognition at important inter-faith for a like the Parliament of Worlds' Religions, Sacred Earth Gathering and similar Inter-faith assemblies both at micro as well as macro levels.

Jain community was strongly represented at the 1993 Parliament of Worlds' Religions in Chicago. Leading saints from all sects, scholars and society leaders working in cohesion made a deep imprint by succeeding in enshrining in the Declaration on Global Ethic that non-violence and reverence for all forms of life and nature should be recognized globally as irrevocable principles of an emerging global ethic order. It is this achievement, which needs to be kept up in future by Jain community in India and abroad working together to advocate Jain ethical art of living as a model for humanity. There is unlimited potential for taking up environmental up gradation projects in needy communities, help for the disabled and the handicapped, healthcare for animals, education projects for the poor and so on. There is unlimited scope for such activities and splendid examples of initiatives being taken by several Jain trusts and institutions. <>

It is to the credit of Jains settled abroad that they have not only been practicing their religion ritually, but have taken to actively propagating to non-jains the relevance of the rational, scientific and deeply benevolent message of Jain philosophy in contemporary times when the world is confronted with ever-increasing violence, intolerance, ethnic and racial discrimination, hatred, greed, exploitation of have-nots and terrorism.

#### VIRCHAND GANDHI, AN EMISSARY TO THE WEST

India is the birthplace of many saints and several religions and its cultural diversity mosaic has established an image in the history as a great nation. These holy sages promoted their respective philosophies and congregations to enrich the heritage of the region. However, few spoke for "India" and very few went abroad to introduce or make others aware about its rich past history. Virchandbhai was a great exponent of Indian culture, a philosopher, a reformer, a Jain scholar and a patriot who made the country proud by revealing the true nature of religion, love, compassion, tolerance and Ahimsa (non-violence). He was the one who promoted Indian philosophies including Jainism in the Western world.

VRG was born on August 25 1864 in Mahuva, Gujarat, India. He did his schooling, securing first place in matriculation examination from Bhavnagar, Gujarat. While still a student, his parents got him married at the age of 16 and had one son named Mohanlal. He completed Bachelor of Arts with honors in 1884 from Bombay and got the honor of being the first Jain to graduate. In 1885, he joined as a law articled clerk in a solicitor's firm and became Barrister-at-law from London, England. The polyglot had good command over 14 languages including Prakrit, Sanskrit, Hindi, English and French besides his own mother tongue, Gujarati.

VRG had studied Vedanta Philosophy, Buddhism, Christianity, Western Philosophy and made comparative study of various philosophies, which equipped him for talks on various subjects with confidence. He had read western scholars on eastern philosophies that enabled him to present his views and talks on many subjects. He had a clear vision, unbiased approach and clarity in explanation. He corrected the false, twisted and perverse impression of India as being the land of Maharajahs, tigers, cobras and magicians. He defended Indian culture, Hindu religion under unjust criticism in the Parliament of World Religions and elsewhere.

Since becoming the founder secretary of the Jain Association of India (JAI) in 1885, VRG actively worked for social and cultural reforms. At that time the Jain community was having problems with government agencies at local, state and national administrative levels that he resolved successfully. In Palitana, in Gujarat, the Thakore (Collector) had levied a head tax on pilgrims visiting Shatrunjay Tirth. VRG made strenuous efforts to alleviate this hardship and brought a satisfactory settlement. Anandji Kalayanji Pedhi of Ahmedabad agreed to pay annually Rs. 15,000 for forty years to the Thakore and the tax was abolished. Makhshiji Tirth, another pilgrimage hill dispute was also brought to a satisfactory end by him in 1887.

Sametshikharji, the hill stands tallest in its physical attributes as well as in its Jain sacred spiritualism, because of the fact that this sacred hill in Eastern India, where 20 out of 24 Tirthankars (Jinas) attained salvation. Its sacredness is spared and spread even to the unruly animals that dwell there seemingly

Prakash Mody Pravin C. Shah Mahesh Gandhi Raksha Shah

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Authors Prakash Mody,
Pravin C. Shah,
Mahesh Gandhi
and Raksha Shah
are members of a committee
for issue of a postal stamp
in India in memory of Virchand
Raghavji Gandhi.
They recommend JAINA
member-centers to organize
"Remembering Virchand" program
during August
7 to 25, locally in a
be fitting manner.

adhering to the Jain principle, ahinsa, being non-cruel to each other. The hill being what it is to the adhering Jains and the animals live there with peace was disturbed in late 1890's by an intrusion. An Englishman had obtained a concession from the Raja (King) of Palgunje to use the part of the hill for a factory to produce mutton tallow from slaughtering of pigs. The Jain community strongly resented this and efforts were made to have it closed. The Jains had filed a legal suit in the Subordinate Court but the case was lost. Consequently, an appeal was filed in the High Court at Calcutta. At this stage, the case was entrusted to VRG. He stayed in Calcutta for six months and learnt Bengali language to prepare the brief. He succeeded and the animal fat manufacturing plant was removed in 1891.

As Jain monks do not travel, Acharyají requested the bright young and popular thinker, VRG, to be the emissary. VRG took six months special training in Jain philosophy, mastered the principles and practices from the Acharyaji before sailing to America. This training of teachings was written down in the form of Chicago Prashnotari (Questions & Answers at Chicago).

In 1893, the organizers of the first ever Parliament of World Religions at Chicago, USA, invited Acharya Vijayandsuri (Munishri Atmaramji) to represent Jainism. As Jain monks do not travel, Acharyaji requested the bright young and popular thinker, VRG, to be the emissary. VRG took six months special training in Jain philosophy, mastered the principles and practices from the Acharyaji before sailing to America. This training of teachings was written down in the form of Chicago Prashnotari {Questions & Answers at Chicago). At the 17-days Conference, in the presence of more than 3,000 delegates from all over the world belonging to many faiths, he impressed not only by the sheer weight of his scholarship but also with his six eloquent speeches and personality. At the Parliament, he played a pioneer role first time outside of India to spread Bhagwan Mahavir's (24th Last Jina – Tirthankar) message of non-violence. He illustrated the meaning of Jina's way of life and five Code of Conduct (Mahavrats & Anuvrats), Ahinsa (non-violence), Anekantvad (multiplicity of views) and Karma philosophy, doctrine of reincarnation, soul and its liberation, salvation, ethics, existence of God, etc. and convinced public about Jainism as a rational religion. His approach was the most non-sectarian. Swami Vivekananda, who represented Hinduism at this gathering also did a wonderful presentation and explained eastern thoughts to the western world. These two great sons of India changed the belief that India was the land of heathens without any culture or civilization. He was presented with the silver medal and requested to prolong his stay. In Kasadova, he delivered a lecture on 'Some Mistakes Corrected'. Later on August 8, 1894, the citizens of this city awarded a gold medal to him.

VRG was one of the first Jains to set his feet on the western soil. To commemorate the centenary of that event, the Jain Society of Metropolitan Chicago has installed his statue at their temple complex. He toured thrice throughout America and Europe including England, France and Germany and delivered more than 535 lectures in different cities there about Jainism. He established several societies in the West for satisfying the thirst of many in learning more about Indian philosophy. He founded, 1 'Gandhi Philosophical Society' in Washington, 2 'Society for the Education of Women in India' (SEWI) in Chicago, 3 'School of the Oriental Philosophy' and 4 'Jain Literature Society' in London. Under the banner of SEWI, several Indian

women came to U.S.A. for studies. Herbert Warren, a religious enthusiast, abandoned non-vegetarianism and adopted the Jain religion. Herbert took VRG's lecture notes and wrote a book on the Jainism. V. Glasenapp, a well known German scholar, wrote his doctoral dissertation on the Jaina Doctrine of Karma; and acknowledged VRG's lectures as his sole influence. Wherever he went, all churches and societies, spiritual and literary institutions, not only accorded him warm welcome but also honored him.

In 1895, VRG attended the Indian National Congress in Pune as a representative of undivided Bombay province. He represented Jains at the Dharma Mahotsav held at Ajmer, where he was awarded a gold medal. He was an All-Asia sole delegate at the 1899 International Commerce Conference, where he advocated developmental reforms of post-parcel system. VRG was a true patriot. He had talked about economic and political freedom well before five decades of India became independent and more than a century ago. Many are unaware but it is interesting to find that VRG had contact with Gandhiji, both having a common interest in law and food subjects. Mahatma was experimenting with food and VRG joined him. Had Gandhiji not mentioned about it in his autobiography My Experiments with Truth; we would not have come to know of it.

VRG was a social reformer. When his father died in 1890, he did not allow women, the primitive practices of wailing and breast-beating during mourning. He mastered Yoga also. He successfully advanced the noble causes of animal welfare, vegetarianism and unjust head pool tax levy. This compassionate laity individual sent forty thousand Rupees and shipload of grains to India from USA during the 1897 famine. He had received many medals, awards and recognitions during his short life.

VRG wrote many articles and books in Gujarati as well as English. He contributed essays on topics of cultural reforms like education for women and custom of repenting Radva Kutvani Hanikarak Chal, (1986, 37-pp. Gujarati). JAI published Savirya Dhyan (1989, 134-pp Gujarati) translated by VRG, originally written by Acharyashri Shubhchandradev with a commentary by Anandan Lalan. VRG's important contributions include Yoga Philosophy, Karma Philosophy, Religion & Philosophy of the Jains and The Systems of Indian Philosophy. VRG translated besides many publications. including The Unknown Life of Jesus Christ in English from French in 1894 from an ancient manuscript found in Tibet. VRG's selected speeches titled "Jainism in Western Garb as a solution to the Life's Great Problems" and other compilations were also published. In 1912, from his speeches and writings, three important books on Jaina Philosophy (360 pp.), Karma Philosophy (192 pp.) and Yoga Philosophy (280 pp.) in English were compiled. The Systems of Indian Philosophy (2nd Edition, 1970, 148-pp English), Selected Speeches (1964, English) and Religion & Philosophy of the Jainas (1993, 232-pp English), was published.

While he was in England, his health suddenly took a turn for the worse.

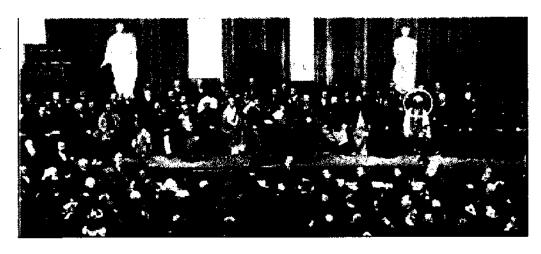
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He returned to India, but a few weeks later VRG passed away at the very young age of 37 years in Bombay on 7 August 1901. He was a brilliant promising young man, full of hopes and aspirations of service to his religion and community. His name will continue to be remembered forever as a great champion of Indian cultural heritage and Jainism. <>

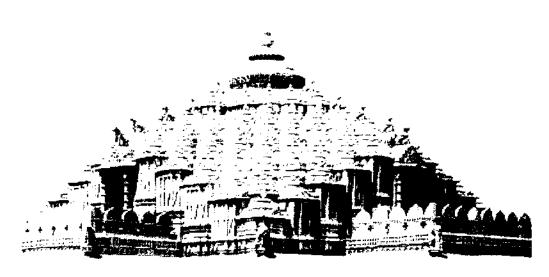
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- Glimpses of Jainism and Biography of Forgotten Hero: Shri Virchand Raghavji Gandhi by Pannalal R. Shah
- 2. Selected Speeches of Shri Virchand Raghavji Gandhi published by Shri Vallabhsuri Smarak Nidhi, Bombay.

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"An Emissary to North America" - Virchand Raghavji Gandhi, 1864-1901 First Parliament of World Religions, Chicago, USA, 1893'



Photographs by Thomas Dix

#### PEACE ONLY POSSIBLE THROUGH DIALOGUE

Repeated efforts to bring peace seem to have failed. The situation relating to existing conflicts are moving to a point of no return. New conflicts are sprouting all over the world. Each of these conflicts is threatening to take the centre stage. No one seems to have a clue as how to reduce tension and manage the conflicts within a local area, to contain it and then to bring peace by due process of dialogue. The missing link has been the non involvement of the intellectuals to take up the responsibilities to find a solution. It has been often seen that when ever intellectuals have participated in the dialogues, emotions have given way to reasons, and a solution has emerged only after a due process of reconciliation through dialogue.

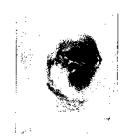
The participation of intellectuals brings rationality and the ability to evaluate the actual causes without biases. Fairness in the judgment process is the key for success. Intellectuals also bring freshness in the thought process. The positions that conflicting parties took earlier, normally melts down in the presence of truthful thoughts.

Most of the conflicts are built on small differences. As time elapses, supporters on both sides of the fence keep adding on series of small differences to inflame passions. The issue, over a long period, becomes very complicated, not easy to unwind and difficult to solve. Do you remember the Punjab problem in India? It started by two States of the Federal Government claiming Chandigarh city as their capital. The issue blew up to demand the separation of Punjab from India. Later after a long battle and bloodshed, the matter was sorted out. Peaceful negotiations and long deliberations have resulted in the two States sharing the same capital.

It has to be understood that baseless talks are generally the cause of misunderstanding. This is to be avoided by all means. It has to be kept in mind that as soon as we realize that we are deviating from our path of understanding, we should immediately reconcile to the deviation and revert back to peaceful dialogue.

Bhagwan Mahavir, who established the present order of Jainism, has clearly spoken in favour of self appraisal of the deeds and speeches of the day. According to Him, if any one realizes that by his thought, speech or deed, he has created violence in the society, it is imperative that he rectifies his mistake immediately. He is supposed to publicly acknowledge his position and to clarify the causes for misunderstanding. If for any reason, he is not able to discuss and resolve immediately, every effort must be made to achieve reconciliation within a week, or a fortnight, or a quarter, or at the most within a year. This teaching of Jainism specifies a time limit to resolve a dispute, which is one year. Admission of guilt has to be accompanied by a declaration that one has no more ill will and no enmity with others. This is the back bone of mutual discussion.

Dialogue in a peaceful way has been a very successful method for resolving disputes. If this is coupled with little acts of kindness and a bit of surrender of one's position, pace of settlement quickens. This has been often repeated in history. Many countries have fought wars for a small piece of land that both countries thought belonged to them. In recent history, wisdom shown by the leaders of Qatar and Bahrain is commendable. Through mutual



HH Amrender Muniji 011-91-11-27052030 (India) 908-362-5936 (USA)

HH Amrender Muniji is an accomplished scholar and had written his thesis on the history of Jains traveling to East and North China. He regularly visits North America and gives lectures to Jains and non-Jains alike. He is widely traveled and a speaker in interfaith programs and international conferences. He has authored the book 'Yoga-Siddhi'; conducted numerous yoga camps; and organized medical camps to help the needy; and preached compassion among numerous prisoners. Muniji was a close associate of the late HH Acharya Sushil Kumarji Maharaj of Siddhachalam.

dialogue and help of an international arbitrator, both countries have settled their border dispute by reconciliation, and give & take process of sharing. This has avoided toughening of attitudes in both countries, and any possibility of war.

There are many examples in Jain and Buddhist scriptures which confirm the statement that many criminals have undergone metamorphism when confronted with rational arguments of wise men. Gautam Muni had gone to meet Bhagwan Mahavir with a view to defeat him. Through a process of dialogue, Bhagwan Mahavir dissolved the violence in Gautam Muni's thoughts, and he ultimately became his first disciple. The complete dialogue resulted in a scripture called Bhagwati Sutra. Chandkaushik met Bhagwan Mahavir in a very aggressive posture. In response he heard soft words from Bhagwan Mahavir. After a long interaction and Chandkaushik got his answers. Jayanti Shrawika fired a series of questions to Bhagwan. Ultimately all the questions were answered to her satisfaction. There were soft words when she again met Bhagwan Mahavir.

Such occurrences are also mentioned in the testaments of other religion. Anand confronted Mahatma Buddha. After a long deliberation, Anand understood the purpose and truth of life. Geeta, the famous religious book of Hindus, is also a recording of the speech of Shri Krishna. Arjuna, his disciple, suddenly developed cold feet in a battle and started asking a series of questions. Sri Krishna gave a discourse that led to a proper understanding of the situation. This discourse is over 5,000 years old, yet so contemporary as it answers the rational thoughts for conflict resolution.

I have been fortunate to be a disciple of Pujya Shri Gurudev Acharya Sushil Muniji. I have seen him resolving many conflicts through the process of dialogue. He taught me the value of positive attitude. According to his teachings, most disputes disappear if non aligned intellectuals support discussions and lead it to fruitful conclusions. He was also an instrument in the settlement of the problem that I mentioned earlier between Punjab and Haryana, the two states in the Federation of India.

The current level of conflicts in the world indicates a troubled time ahead for mankind. Violence, fear and terrorism have overtaken the world. There are so many flash points all across the globe. Any one of these could escalate to another world war.

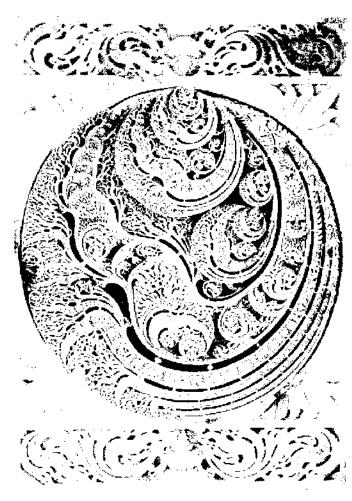
We also see a disappearance of the virtues of empathy and concern for society. One is so worried about his own safety that one just ignores all acts of violence until it affects them. General apathy to the ills of society has become an acceptable form of living. One avoids getting involved in any dispute, lest it causes harm to oneself. Such an unacceptable behavior in society by intellectuals gives an open invitation to rowdy elements to take law in their own hands.

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Jain Education International

It is high time that the intellectual people wake up to their responsibilities, and courageously take up the crusade for bringing peace in society. It has been said that a lie, if repeated several times, appears to be true. If this is so, then why is not truth repeated several times. If nothing else, at least it will prevent untruthful thoughts from taking birth. We have to remember always that those small misunderstandings are the cause for major conflicts in society.

I will like to sum up with the thought that it is imperative that we believe in peace, truth, love, goodwill and service to humanity. Unless these virtues are recognized and nurtured, it is not possible to achieve peace in any part of the world. So my wise men, please wake up and perform your duty to the society. Never let the evil elements score a victory over you. Lead the society with your wise thoughts and unbiased position, to create long lasting peace.<>



Photograph by Thomas Dix

Geeta, the famous religious book of Hindus, is also a recording of the speech of Shri Krishna. Arjuna, his disciple, suddenly developed cold feet in a battle and started asking a series of questions. Srí Kríshna gave a discourse that led to a proper understanding of the situation. This discourse is over 5.000 years old, yet so contemporary as it answers the rational thoughts for conflict resolution.

#### PEACE



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Dr. Priyadarshana Jain is M.A, M.Phil, and Ph.D in Jainology; and has been a lecturer for the past 10 years in the Dept of Jainology, University of Madras, Chennai. She specializes in teaching Jainism to all groups and is a resource person for Foreign students and other foreigners coming for spiritual retreats at various Christian centers. She has written many papers and translated two books of Jainism. She visited several cities in the USA in 2006 as a member of a special project for female interfaith leaders from India funded by the U.S. Embassy in New Delhi. Peace today is in pieces. The tragedy of our modern times is that we talk of peace but silently prepare for war. There can be no way to peace because peace itself is the way. Peace is the quintessence and the goal of life but the world seems to have lost the keys to the kingdom of peace. Religion in Latin means 'to unite', but history reveals that many of the religions have more often been the cause of war and disunity and have disturbed the peace of mankind. Although all religions and philosophies stand by peace and nothing else, all saints and philosophers have lived and died for peace but have never killed in the name of religion. A greater need is felt today to understand the very nature of peace and to understand the role of religion in its light.

As said earlier religion means to unite with God, with emancipation, but this unification is not possible in the absence of peace, because only a peaceful mind can be the mirror of God, of the Paramatman. Just as one cannot see one's reflection in troubled waters, so also self-realization and liberation are not possible for a person who does not know the value of peace.

Peace is one's own essence (svabhava), but in modern times ignorance, egotism, materialism, violence, depression, stress, emotional imbalance, pressure of varying degrees at various stages in life, seem to be mounting by leaps and bounds and there are more psychological problems and cases than ever before. We are not at peace with ourselves and are searching for peace in material pleasures and mundane accomplishments where we are never going to find it. Peace is within each one of us, in harmony is the inner strength and not in external people, places and things. Just as happiness is a state of mind, peace is a state of the pure and perfect self that is focused in the centre of life and not revolving in the circumference of men and matter.

One who is at peace with oneself alone can experience and radiate that peace everywhere. A person who is at peace with himself alone can realize peace in the family, society, nation and the world at large and not the viceversa. Peace is being in the here and now of life. Peace is living in the present moment sans the dreams, imaginations, desires, expectations, worries, tensions etc. Peace is in surrendering of the external self to the inner self, realizing the potential of the supreme self within. Peace is in the bottom most part of your being waiting to be tapped, yearning to manifest, waiting there for you to return to your eternal home. The greatest journey is that which brings you to your eternal home and this is possible only through peace.

Peace or no Peace - the choice is yours but remember what you wish you will find, if you choose peace you have nothing to lose, but if you choose otherwise you lose yourself and everything.

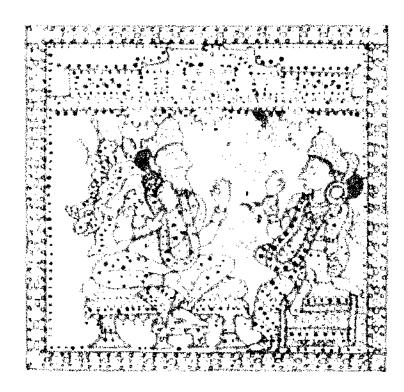
Peace and freedom are the birthright of all souls but we pass from one life to another without realizing our purpose of life which cannot be anything other than enlightenment (Sambodhi and Nirvana). It is only in enlightenment that that fathomless, unobstructed, and never ending Peace can be experienced and enjoyed for ever.

Had peace been anywhere outside it would have been found, but it is the very essence and core of all beings and until we realize this it will elude us at every step. Hence the need for right gods, gurus and dharma who will guide us at every step to realize the peace within us, so as to be released from all external conditioning. Peace happens when love meets wisdom, knowledge meets character and mind meets the soul.

So, no matter who you are with, whether you are under the sun, what you do with life as long as you are at peace with yourself, self-realized and enlightened, calm and serene, cheerful and balanced, relaxed and helpful, undisturbed and unaffected by the adversities and prosperities that come your way, chosen by you in your ignorance in past lives. Now is the time to choose peace in wisdom, happiness, cheerfulness, forgiveness, contentment and spirituality. When you live, eat, walk, talk meditatively, peace manifests with ease and you enjoy what the most materially accomplished people fail to enjoy.

Finally the mantra for Peace is REALISE YOURSELF, BE HAPPY AND DO GOOD. Be happy come what may, and do well to all the people you can, by all the means you can, at all the times you can and in all the places you can.

May peace be with all until we find peace. <>



Painting Courtesy: Mahendra Shah

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#### PEACE AND HARMONY THROUGH DIALOGUE

In North American universities, now there is considerable interest in South Asian Studies, often focusing on Hinduism and Buddhism. Unfortunately Jainism, an ancient and unique tradition has been largely under-represented. Here we present an innovative approach that is attempting to change that.

There is now increasing interest in the study of the culture and philosophy of South Asia, partly as a result of increasing interest in pluralism and global issues. There has been significant immigration to North America from India. Many faculty members at universities are now Indian, and so are many distinguished professionals in medicine, finance etc. There is now a lot of academic interest in Hinduism and Buddhism and even Sikhism at North American campuses in terms of course offerings and scholarly research. Unfortunately Jainism has only a miniscule presence. Among thousands of South Asian researchers, there are only 17 experts in Jainism. Since there are very few academic programs in Jainism, it is the least known and the most misunderstood religions in USA and Canada.

A bold and ambitious program, about three years old, is attempting to change that. The International Summer School for Jain Studies (ISSJS) has initiated a program that is training current and futures teachers and researchers. Its target is mainly North America, although the program has attracted a few scholars from Europe and Far East also. ISSJS goes beyond training; it plans to continue the past participants motivated to initiate new Jainism related projects.

The Need for a New Approach: The modern world is increasingly becoming a networked and competitive society. That has created new challenges for Jainism. In the past Jainism was concentrated in a few regions of India where traditional Jain centers were located. The Jain scholarship as well as life-style was guided by spiritual leaders like the Acharyas, Bhattaraks, Yatis as well as lay pandits. With their leadership, Jainism has survived and flourished through many centuries of adversities. Today, even Jains in India are widely dispersed. They are increasingly being more exposed to other faiths rather than Jainism. The traditional methods of passing the Jain tradition to the future generations are becoming less and less effective.

The Jains overseas face a serious challenge in preserving the Jain heritage. They are a small minority within a small Indian community. It is hard for a young Jain to explain to others what Jainism is about and what is special about it. The preservation of the Jain identity has become a significant challenge among the Diaspora Jains. We need modern and innovative solutions to the difficulties faces by the overseas Jains.

Today religions must strive to disseminate their message widely. Tibetan Buddhism is now familiar to people worldwide through international activities of His Holiness the Dalai Lama. Hinduism is now known around the world,



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Jainism as part
of
South Asian Studies
in
North American
Universities

International Summer School for Jain Studies (ISSJS) maintains an extensive website at www.jainstudies.com. due to ISCON, Maharshi Mahesh Yogi etc. Gita is now widely quoted by non-Hindus. Within the past 50 years, the missionaries have made Christianity the most popular faith in Korea, leaving Buddhism behind.

Jain teachings have what the world today seeks - principles like Ahimsa, Compassion, Vegetarianism, and Tolerance. Unfortunately these have been hijacked by others. Jains must use modern methods to reach people beyond the confines of the Jain community. We need to make it possible for the new generation of Jains to acknowledge their identity proudly. They should be able to discuss Jainism with non-Jains and explain why this ancient tradition is relevant today.

In the 25 centuries after Lord Mahavira, we have turned to the Scriptures (Jina-Vani) for guidance, and to the monks and nuns for leadership. The Jain Temples have served not only as a center for worship, but also as symbols and anchors for the dharma. Devoted shravakas, through their support for Jain institutions and practices have supported survival of Jainism. There has been extensive temple building in recent years, however there is a feeling that the Temples alone will not preserve Jainism. It is essential to preserve Jain Learning and prepare competent scholars who will teach Jainism for the future generations of Jains and non-Jains

The ISSJS program: It was initiated in 2005 and involves hosting a group of carefully selected scholars, mainly professors and graduate students in North America, for two months in Summer in India. They go through an intensive two month academic program on Jainism including philosophy, social aspects, rituals and pilgrimage. They are provided with opportunities for interaction with scholars, monks, nuns and practitioners of Jainism. The program is designed to be applicable to academic studies in North America and other overseas universities. After returning, ISSJS encourages and supports the scholars to carry out research and curriculum development in Iain Studies.





2005 ISSJS Award Ceremony

The ISSJS approach for promoting Jain studies is novel and is designed to be cost effective. Another approach of establishing a Jain Chair at a major university was considered at the beginning. However the cost of setting up an endowed Chair is prohibitive for the small Jain community. Its benefits tend to be localized and often it can take a long time to establish. In addition,

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finding a suitable distinguished scholar can be difficult. The ISSJS approach aims to train scholars from multiple institutions who show promise of eventually emerging as teachers and researchers in Jain Studies. ISSJS also encourages graduate students to choose topics in Jain Studies as possible fields of specialization. Participation in ISSJS may permit them to earn academic credit. The Summer School immersion approach is fast-track and cost effective.

ISSJS aims to bring Jain Studies to major academic institutions by seeding development of courses for all those interested, Jain as well non-Jain students. Research and publications by the scholars will make Jainism accessible to the academic community at large. The Jain institutions in North America and India will also benefit because the ISSJS scholars will be available to give lectures and seminars at these institutions. Their research will appear at international conferences. These scholars will collaborate with Jain scholars in India, opening doors of international involvement for them. This will also promote modernization of Jain Studies in India.

India is now open to internationalization, and Jainism in India also needs to become global. ISSJS will promote that by creating opportunities for scholars in India to interact with international scholars. Jain scholars will be invited to visit overseas institutions for talks, collaboration, even faculty positions. This will raise the perceived quality of Jain institutions in India. Jain youth will no longer see Jainism as an old-fashioned, impractical and isolated system, but rather a modern and globally applicable philosophy.

ISSJS is a non-government non-profit project led by volunteers. It is funded by a few philanthropists in USA, U.K, Canada and India.

Table 1: ISSJS Progress

School	Duration	Scholars	Regions represented
First	June - July 2005	07	USA, Canada
Second	June - July 2006	14	USA, Canada, Singapore, Thailand
Third	June - July 2007	34	USA, Canada, Russia, Thailand

The above table shows how the ISSJS has grown since its inception in 2005. The scholars for 2007 have been competitively selected and are getting ready to arrive in India. The 2007 participants include a complete team from University of Ottawa. The faculty and staff in India have been undergoing training to get ready.

ISSJS uses modern teaching methods. The lectures are prepared in advance by the teachers and the lecture notes are provided to the scholars on arrival. The instruction is interactive, the students are encourages to ask perceptive questions. The instructional technology used includes PowerPoint presentations using computers and projectors. Evaluations and feedback from both the teachers and students are collected and assessed daily, weekly, monthly as well as at the end of the course. The participants undertake a one week long

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special project under the supervision of a Jain scholar in India. Visit to Jain temples and homes and meetings with sadhus and sadhvis are arranged to give the students personal glimpses into the Jain society.

Even though ISSJS has only a short history, several past participants already have substantial achievements to their credit. Sarah Hadmack, who has taught Religious studies at Windward College and University of Hawaii, has done her MS Thesis on Jain asceticism. She is writing an article and a chapter on Jain asceticism. Marcel Parent, a PhD scholar at Concordia University Montreal has started offering classes in Jainism. Andrea Jain atRice University, Houston is teaching a section on Jain Diaspora. She is teaching a course at Houston University on Indian Religion with emphasis on Jainism. Dr Shugan Jain has visited University of Ottawa as a guest of Prof. Anne Vallely and Eastern Connecticut State University on invitation of Prof. Hope Fitz. ISSJS is attracting scholars from other regions also, from Singapore and Thailand in 2006 and from Russia and Thailand in 2007.

The ISSJS Organization: The ISSJS program is implemented in India by International School for Jain Studies, Delhi and has been supported by several prestigious organizations in India. These include: Bhogi Lal Leherchand Institute of Indology, Delhi; Jain Vidhya Sansthan, Shri Mahavirji (Jaipur Branch), Raj.; Jain Vishwa Bharati Institute, Ladnun, Raj.; Kundkund Gyanpeeth, Indore, MP; Tulsi Global Meditation Centre, Gurgaon, Haryana; Jain Academic Educational & Research Centre, Mumbai University; National Institute of Prakrit Studies and Research, Shravanbelgola; Naval Veerayatan, Pune, Maharashtra, Manglayatan University, Aligarh, U.P and Parshwanath Vidyapeeth Research Institute, Varanasi, U.P.

In North America the program is supervised by the Overseas Academic Council which includes some of the best known overseas scholars on Jainism. Prof. Cromwell Crawford, U of Hawaii, has served as the Director. Others include Prof. Padmanabh S. Jaini, U of California, Berkeley; Prof. Christopher Key Chapple, Loyola Marymount U. CA; Prof. Hope Fitz, Eastern Connecticut State University; Prof. John Cort, Dennison University OH; Dr. Anne Vallely, University of Ottawa, Canada; Dr. Natubhai Shah, London, U.K; and Sarah Hadmack, University of Hawaii.

The India Academic Council includes distinguished scholars with expertise in various aspects of Jain studies. Its Director is Dr. Shugan Chand Jain, Delhi. It includes Prof. Kamal Chand Sogani, Jaipur; Prof. Sagar Mal Jain, Shajapur; Prof. Kusum Jain, Jaipur; Dr. M.R. Ghelra, Jaipur; Dr N.P.Jain, Indore; Prof. Anupam Jain, Indore and Prof. M.L. Jain, Delhi as the Coordinator

**The Future of Jain Studies:** A significant expansion of ISSJS activities is planned in future. It is planning to support the popular study-abroad programs to take students to India to study Jainism and Jain culture. A committee is actively working on a proposed Jain University of North America using the examples

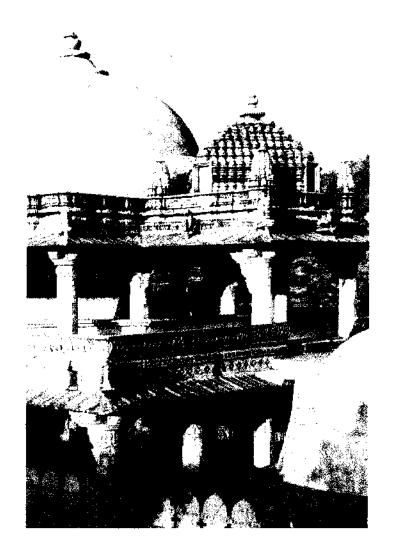
The modern world is increasingly becoming a networked and competitive society. That has created new challenges for Jainism. In the past Jainism was concentrated in a few regions of India where traditional Jain centers were located.

of institutions like the Hindu University of America or University of Notre Dame etc. It plans to initiate its activities by offering a distance learning program on Jainism. It will use the web as the primary distance learning medium to bring Jain Studies to the whole world. It aims to seek cooperation with established professors and programs. A committee has started to work on its mission and the code.

The ISSJS initiative can potentially lead to goals that appear infeasible today. It can lead to the creation of Jain Centers of Excellence or Jain Chair at universities. It may even lead to a special Institute for a systematic, broad, multi-dimensional for training scholars and perhaps even monks/nuns.

The success of ISSJS during the past three years has been due to the contribution of the volunteers and donations by the supporters. These will be critical resources for time to come to ensure success of the Jain Studies overseas. <>

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Photographs by Thomas Dix

#### HAPPINESS IS WITHIN REACH

Jain values need to be lived to be enjoyed.

Today mankind is living in an interesting time, a time when the science of information technology is rapidly taking over and practically governing our life. The cave man has become a castle man. The days of cartwheels and carriages are being replaced by Cadillacs and convertibles. The period of stone grinding has become obsolete and the modern electronic grinders are taking its place. The old is being replaced by the new with tremendous speed.

As the machine is used for instant work, in the same way mankind works for instant happiness, fame and riches. He/She does not care whether it is at the cost of environmental pollution, depletion of natural resources or animal abuse and suffering. Under the powerful grip of greed, many act under the intoxication of modernization, leading to self-destruction. Motivated by ego and sensuality, many use their skills in the acquisition of worldly pleasures. In this way, technology and information make the rich richer and the poor poorer.

When we look around us, we see that mankind has become a burden and an enemy to oneself and Mother Earth, rather than a friend to all. Engaging in anger, lust, selfishness, deceit and competition, one ultimately paves the way to violence and war. As Thomas Merton has rightly said, "Violence can begin only where thought and rational communication have broken down."

Living in this fast pace and in this technological space, mankind has become a robot. He/She now has no mind of his own and works like a machine. Society thinks for him and he obeys its orders. This herd mentality blinds vision and goads movement without any direction. Under these circumstances, does one have the same elements which are potentially capable of becoming a Mahavir, a Buddha, a Ram or a Jesus ~ epitomes of love, compassion and simplicity. How can one attain anything, if he does not take charge of his own life and does not discern the difference between right and wrong in the light of the truth? History tells us that no amount of wealth and fame has made mankind happy, for material happiness is fleeting and temporary, and changes with desires and dreams. Happiness does not lie in accumulation of things, but in the art of equal distribution, simplicity and contentment.

Every positive or negative action has an equal and opposite reaction. A loving thought cast in the universe has a loving response, and an evil thought has an evil one. It is the law of nature that what is thrown out into the universe comes about like a boomerang. So why not give priority to our life on the basis of our needs and comfort and not based on our greed and luxury? In this way we can eliminate the possibility of acquiring negative



Pramoda Chitrabhanu

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and Jain International Meditation
Center. She dedicates her time for
working for various animal rights
organizations. She lectures
and teaches the philosophy of
Ahinsa, Love, and Compassion.
She has authored and
co-authored five books.

vibrations and unwanted karmas by channeling our thoughts, words and actions in a positive direction. To get a fresh outlook to life, probing into the philosophy of Jain Dharma as practiced and propounded by Lord Mahavir brings profound answers to our questions. It is founded on:

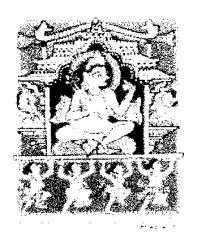
Law of Reverence for All Life ~~ Ahimsa
Relativity in Thinking ~~ Syadavada
Law of Cause and Effect ~~ Theory of Karmas
Law of Non-acquisition ~~ Aparigraha
Law of Compassion ~~ Karuna ~~ Non-violence in Thoughts, Words and
Actions.

Jain Dharma emphasizes tolerance and non-interference as its teachings. These perennial principles of Lord Mahavir are the avenues to health, healing, harmony, peace and love. They were useful thousands of years ago and will be useful for millenniums to come. Putting the teachings of Jain Dharma into practice, one can renew one's connectivity to that ancient source of teaching and live in harmony with oneself and in harmony with the rest of the world.

Let us, therefore, work collectively for the betterment of the whole universe by changing our focus from 'I' to 'We.' The message of the new dawn is for all of us and for the youth in particular, who are the hope of tomorrow to shape the way society thinks and feels. For, tomorrow belongs to the youth, the youth that holds the promise of the future. They are the symbol of energy and zeal, openness and compassion, creativity and innovations. They have time and vigor to carry on and give life to the ancient heritage of reverence for life, to understand and practice the wisdom of the seers, and to use the insights of the enlightened masters. They are the torchbearers and trendsetters of peace, progress and prosperity for the present and future generation. So let us all think globally and act locally, making a difference in every moment of our life and be aware of our glorious spiritual wealth by arising, awaking and not stopping until the goal is reached.<>

to the youth, the youth that holds the promise of the future. They are the symbol of energy and zeal, openness and compassion, creativity and innovations. They have time and vigor to carry on and give life to the ancient heritage of reverence for life, to understand and practice the wisdom of the seers, and to use the insights of the enlightened masters.

For, tomorrow belongs



Painting Courtesy: Mahendra Shah

#### PEACE THROUGH DIALOGUE

Famous philosopher cum thinker C.D.M. Judd writes, 'Unity in diversity is the unique contribution of Indian culture and I consider it to be the biggest gift to the mankind'.

Max Mueller, the 19th century luminary German philosopher, known for his love and devotion for Indian philosophy one said, 'If I ask myself the question as to which religious literature have given us the Europeans, bred on Greek, Roman and Jew thought processes, the formula to make us spiritually enriched and more internationally oriented or briefly more humane, then without any hesitation, my finger will point to Jain literature'.

Similarly unique philosopher cum thinker and devotee of international humanitarianism of 20th century Romyarola writes, 'If there is a place on this earth where from the earliest days of human civilization, all the dreams of human beings found a base and prospered, then that place is India'.

There is no doubt that research on diversity of existence and viewpoints is the pinnacle of non-violence (ahinsa). As soon as the world recognizes this and owns it, it will be able to start achieving international peace soonest.

Reconciliation, co-existence and independence are all synonyms of the same basic element. Jains call this basic element non-violence at physical level and Anekanta (multiplicity of viewpoints) at the mental level. To dissuade commoners from acts of violence Jain philosophy preached Non-Violence while for dissuading thinkers and philosophers from violence, it established the doctrine of Anekanta. The major benefit of Anekanta doctrine is that it protects an individual from insistence on bad / ill deeds and thoughts. This philosophy establishes the intellectual non-violence. Anekanta tries to give birth to reconciliation amongst many philosophies existing in India at any time as well as bring harmony and eliminate bitterness in thought processes of the philosophers thereby keeping their mental processes free from flaws and hatred towards others.

This is why the doctrine of Anekanta was so dear to the father of our nation Mahatma Gandhi. He writes that earlier he used to think himself as right and others as ignorant and opponents. Now I have started loving my opponents because I have now started looking at myself from the viewpoint of my opponents. My Anekanta is the outcome of the principles of non-violence and truth.

Basis of co-existence, living together as citizens of a nation and the world and doctrine of Panchsheel is the doctrine of Anekanta and it can also be the basis of the world peace. By following Anekanta doctrine, we can free the world from terrorism, wars and violence.



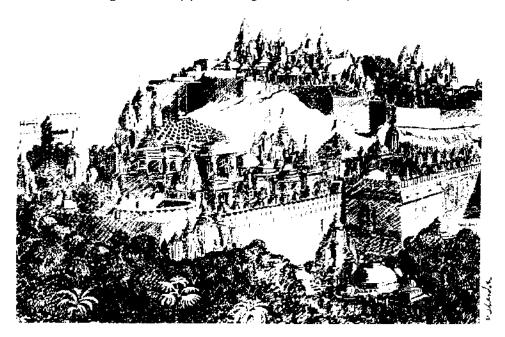
HH Lokesh Muni munilokesh india@yahoo.co.in

Munishree Lokprakash Lokesh renounced the world and received Diksha from Late. Acharya Shri Tulsi in 1983 at the age of 22. He has studied many Holy Scriptures of Jainism, Buddhism and Vedanta in depth. Muniji is master of meditation, Yoga and peace education. His mission in life is to spread the message of Ahimsa (Non-violence), peace and harmony. He has written over twelve books consisting of both poems and essays. His literature has been translated in several languages including English, Gujarati, Tamil, Bangla, and German.

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During my personal meeting with the president of Pakistan General Musharraf on April 17th 2004 at The President's House in New Delhi, I asked him the simple question 'After so many wars between India and Pakistan directly or indirectly, what did each country achieve?' Looking for a moment in my eyes, he said 'Muniji no body achieves anything from fighting or wars'. With this brief answer he kept quiet. Supporting his views I said, 'Sir you are right that nobody achieves anything from fighting. We can achieve something in an atmosphere of peace and goodwill towards each other.' In a war the one who looses is the immediate looser but the winner also looses simultaneously. I further said that the enemies of both Pakistan and India are not different but one and the same. We can jointly eliminate this common enemy and then achieve peace and progress. Now the Pakistan president became serious and was mulling on my suggestion of common enemies for some moments. Observing his inquisitive eyes, 1 further said 'Common enemies of India and Pakistan are poverty, illiteracy, scarcity and lack of medical care for their citizens'. Both the countries can fight and eliminate these common enemies only when there is peace in our countries and vicinity. If the two countries divert their expenditure on arms race to eliminate these enemies, then people of both the countries can live in peace and prosperity.

There can be differences of opinion between members of a family. Similarly it is but natural to have differences between the two countries. Not only this but in democracy such differences are considered as the bases of progress. But when the differences get extended to direness in our mental processes and thinking, then the result is serious problems. The simple and best way to eliminate these differences in the thought processes is adopting the doctrine of Anekanta. One can find solutions to all controversial issues through the medium of dialogue and appreciating other's viewpoints. <>



Painting Courtesy: Mahendra Shah

## A DIALOGUE WITH THE U.S. HOUSE OF REPRESENTATIVES

In the 2600th Mahavir Jayanti Celebration organized by the International Jain Sangh (IJS) in New Jersey on April 8, 2001, over 500 people of Jain and other faiths took a pledge for Mutual Respect and Nonviolence. It reads as follows:

"On this auspicious occasion, I .....commit myself to become respectful, nonviolent and peaceful person as best as I can because I know that the world will be a better place because of my effort. Therefore, from this day forward:

I will treat all living beings with respect and care. I will treat all human beings with respect, courtesy, and fairness; and I will avoid uncaring criticism, hateful words, and physical attacks. I will apologize and make amends when I have hurt another person. I know that we will grow in a peaceful and safe society when we honor the dignity of each and every person.

I will challenge myself to be truthful, and to reduce anger and greed. In my day-to-day life, I will also consider ethical implications before taking any action. I know that my individual choices and actions when combined with others will make a difference."

The cultural program by children that followed highlighted the teachings of Lord Mahavir. Present in this celebration was also the US Congressman Frank Pallone Jr. Conversations all around were about violence and destruction, particularly the infamous Gujarat earthquake. The US community members requested the Congressman to take Lord Mahavir's message of Nonviolence and eco-friendliness to the Congress in some appropriate manner during that 2600th Janma Kalyanak year. Representative Pallone was receptive to this idea and subsequent steps of working closely with his office followed.

On April 25, 2001, the Honorable Congressman Pallone went to the House floor with a message to commemorate the 2600th birthday of Lord Mahavir and to recognize the year 2001 as the year of nonviolence worldwide. A few days later on April 29, Frank Pallone invited the IJS members to his office in New Brunswick, NJ, and presented a copy of the Congressional Record in a special ceremony. The inclusion of this Commemoration in the House Records establishes an important milestone in bringing awareness about Jainism and Lord Mahavir's message to America.

During the next year's Mahavir Jayanti program on April 28, 2002, Congressman Pallone returned to the celebration and personally presented a copy of the congressional Record to the Jain community. Present on this auspicious occasion were several Jain community holy persons and leaders including HH Amrender Muniji, Samani Pratibha Pragya and Jagat Pragyaji, Dr. Dhiraj H. Shah, Dr. Navin Mehta, Dr. P. Jayaraman of Bharatiya Vidya



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Trustee and resides
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the Honorable
Congressman Pallone.
He is involved in several
organizations for helping
the needy in
New Jersey and in India.

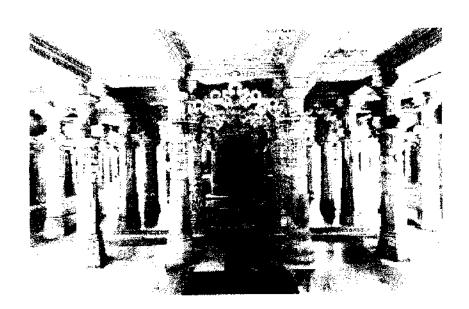
Bhavan, Mr. Dilip V. Shah and a large number of interfaith participants. It was truly a historic occasion. The Jain community is thankful to the Honorable Congressman Pallone for his communication to the Congress in promoting the message of Nonviolence.



Honorable Congressman Frank Pallone, Jr. presenting a copy of the Congressional Record commemorating the 2600th Birth anniversary of Lord Mahavir. From Left standing are Dr. Ashok Jain, Ashok Jain Jeweler, Sampath Jain, Ashok K. Jain, Naresh Jain, Dr. Subhash Jain, Sarla Jain, Neelam Jain, Prem Jain. Sitting with Congressman Pallone is Rajendra Kumar

I will challenge myself to be truthful, and to reduce anger and greed. In my day-to-day life, I will also consider ethical implications before taking any action.

I know that my individual choices and actions when combined with others will make a difference.



Photographs by Thomas Dix

## COMMEMORATING THE 2600<sup>TH</sup> BIRTHDAY OF LORD MAHAVIR

#### HON. FRANK PALLONE, JR.

OF NEW IERSEY

#### IN THE HOUSE OF REPRESENTATIVES

Wednesday, April 25, 2001

Mr. PALLONE. Mr. Speaker, I come to the House floor today to praise the Prime Minister of India, Mr. Vajpayee, in declaring this year as the year of nonviolence. April 6 commemorates the 2600th birthday of the greatest prophet of Jainism, Lord Mahavir.

Jainism is a beautiful religion originating in India over two millennia ago, built on the principles of nonviolence, working on the self, and realization of multiplicity of truth through our varying perspectives of life. Lord Mahavir worked tirelessly all his life until he reached Nirvana, and then embarked barefoot to spread his message of truth across the great nation of India.

Lord Mahavir practiced and preached environmental protection to safeguard trees, plants and animals for the living. The observation of the nonviolent practices of the Jainis was a major influence on the philosophy of the great Indian leader Mahatma Gandhi. The same principles of nonviolence and respect for life were practiced more recently by Dr. Martin Luther King, Jr., in the United States, as he led the struggle for civil rights for all Americans.

Mahavir's principles are extremely important today as well. Mahavir or the great soul taught us liberation of soul by right knowledge, right faith and right conduct. We must all bring this into our lives to make this world a better place for our children and grand children.

April 6th marks the beginning of pioneering celebrations throughout the world for nonviolence, and thus I ask my colleagues to join me in recognizing the year 2001 as the year of nonviolence worldwide.

Reprinted from the Congressional Record Vol. 147, No. 53, Washington, Wednesday, April 25, 2001: Proceedings and debates of the 107th congress, First Session.

International Jain Sangh thanks the Honorable Congressman Frank Pallone, Jr., for his efforts to commemorate the 2600<sup>th</sup> Birth Anniversary of Lord Mahavir in the Congressional Record to spread his message of nonviolence worldwide.



Prof. Cromwell Crawford
Crmwllcrwf@aol.com

Prof. CROMWEIL Crawford is a professor of Religion at the University of Hawaii at Manona. He specializes in Hindu Ethics. He serves on the Advisory Boards of Ahimsa Times and is the Director of International Summer School of Jain Studies in North America.

## A GANDHIAN ANALYSIS OF PEACE THROUGH ETHICAL DIALOGUE

I propose to discuss our convention theme 'Peace through Dialogue' under two main headings: first, responsibility and freedom of choice; secondly, the agents to whom responsibility is due,

#### RESPONSIBILITY AND FREEDOM OF CHOICE.

#### Volunteerism:

What is responsible dialogue, or more broadly, what is responsible action? Gandhi distinguishes between heteronomous and autonomous morality. The former type is dictated from outside the agent and is governed by a hedonistic ethic. It is made up of activities that follow from blind adherence to custom or convention, and are reinforced by the pleasure/pain principle.

Autonomous morality is made up of actions. The element that makes an action moral is its voluntaristic status. Only free action is responsible. No action that is not voluntary may be called moral. "even if an action is good in itself, and prompted by good motives, it cannot be called moral unless it is wholly voluntary" Responsible actions are virtuous because they are fearless in their formation and expression, and are in accord with dictates of conscience" The great heroes of the world have always been those who went against convention, or established precedent, for the sake of doing good to the world."

How does the idea of free will fit in with the notion that God governs our actions and that Providence rules humanity. Gandhi believed in the overarching will of God, and debated atheists who denied that the will of God precedes human will. At the same time, though the will of God precedes human will, it is not some external law arbitrarily imposed upon us, but it is the innermost law of our being. Therefore, submission to the divine command is an autonomous act. The command is intrinsic to our being, but since human nature is a split between essential being and empirical being, divided consciousness senses the command vis-a -vis ourselves. Besides, the moral constitution of humans, being an act of creation, has priority over the will, and to that extent, freedom is compliant with nature. Nature limits us to be what we potentially are, and that is all we really need.

Motives. Responsible action proceeds from free choice; it is also a matter of motive. Responsibility resides not in the act, but in the motive that prompts it. He says: Suppose two men are in the habit of feeding the poor, one moved by pity, the other with a view to earning a name for some selfish end. Though the action is the same in the two cases, it is moral in the one and clearly immoral in the other. Hence, no action can be called moral unless it is prompted by moral intention. The end cannot justify the means.

Means and motives were inextricably connected in Gandhi's ethics. The end was organically connected with the beginning. This does not imply that

results are inconsequential. Results are important, and in every responsible act there is the guiding element of consequences. But often results of our action are unforeseen to us. In such circumstances, we simply have to assure ourselves that our motive is pure, that the action itself is good, and leave the rest to God.

#### AGENTS TO WHOM RESPONSIBILITY IS OWED.

Gandhiji believed in a three-fold order of responsibility: to ourselves, others, and to God.

Responsibility to Ourselves.

Our first responsibility is to establish dialogue with ourselves, for the creation of inner peace. This is an unconditional duty. It is dialogue of the self with the Self, for it is God who speaks to us through us. Thus there is a vital connection between religion and morality, because the inner dialogue is unconditional. If the basis of responsible decisionality is unconditional, it is a matter of some wonder whether this is defensible when the concrete decision proves morally incorrect. Can a decision be deemed responsible, and yet turn out to be unfair, unjust, and incorrect? Gandhi's answer is that responsibility first belongs to the form of the moral decision. We are obligated to make an honest response to the inner voice by which we are addressed in dialogue, but the validity of will depend on many conditions. Every responsible decision is therefore fraught with the risk that we could be acting incorrectly; but risk does not justify passivity. Action is its own teacher. We are always under the responsibility to act

Thus the primary responsibility we have in life is to achieve personhood—to become persons. This above all, to thine own self be true is the personal dimension of responsibility.

Responsibility to others.

In life personal and social dimensions are integrally connected. We become persons only through communitarian dialogue. Humans are social animals. Deprived of others we experience self-deprivation. Social integration calls for a dialogical ethic of ahimsa, that is: non-violence toward those of different gender, class and color, different economic and social status, different religion, culture and species.

Responsibility to God.

Who is God? Truth is God, nothing else, nothing less. The nearest Sanskrit word for Truth is Sat. Sat means 'being' God alone is Sat. He alone is. As the ground of all being, Truth is the sum mum bonum (highest good) of all ethics; it is the essence of dharma. I reside in each individual as divine potential; therefore it is man's foremost obligation to discover Truth in himself, and to begin dialogue with it. Gandhi states Devotion to Truth is the sole justification of our existence. Once Truth is internally naturalized, and becomes the breath of our life, moral conduct becomes spontaneous,

Suppose two men are in the habit of feeding the poor, one moved by pity, the other with a view to earning a name for some selfish end. Though the action is the same in the two cases. ít ís moral in the one and clearly immoral in the other. Hence, no action can be called moral unless it is prompted by moral intention. The end cannot justify the means.

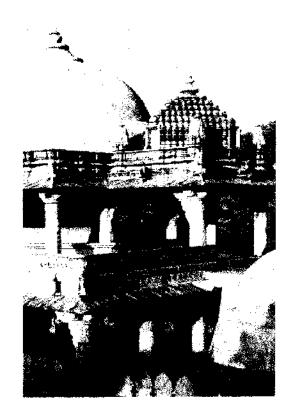
instinctive, joyous, and effortless. But without Truth, it is impossible to observe any principles or rules in life

How do we attain Truth? As rational beings we must make full use of our minds, yet, reason cannot take us far. Reason is a poor thing in the midst of temptations and easily succumbs to passion and instinct, Reason must therefore be reinforced by faith. Faith takes us beyond, but it is not unreasonable. Faith only begins where reason stops. What then is faith? True faith is the appropriation of the reasoned experience of people whom we believe to have penance. The act of appropriation takes place through intuition. The insights of ancient rishis can be immediately apprehended because we share a common humanity that transcends place and time.

Intuitively understood, Truth is a discovery, but that discovery to be complete must be actualized in deeds. Truth is mystical and motor—the product of grace and works. Dialogue without deed is therefore meaningless.

Finally, a dialogue has nothing to do with patriotism. Gandhi agrees with the British literary critic Samuel Johnson: "Patriotism is the last refuge of a scoundrel." George Bernard Shaw concurs: "You'll never have a peaceful world till you knock the patriotism out of the human race." For Gandhi, "patriotism is the same as love of humanity." <>

Our first responsibility is to establish dialogue with ourselves, for the creation of inner peace. This is an unconditional duty. It is dialogue of the self with the Self, for it is God who speaks to us through us. Thus there is a vital connection between religion and morality, because the inner dialogue is unconditional.



Photograph by Thomas Dix

## UNIVERSAL APPLICATION OF DIALOGUE FOR PEACE

"Don't miss or misinterpret but verify trueness of what I tell"

- Acharya Kundakunda, Samayasar, verse 5

The word 'dialogue' means - talk, discussion, discourse, communication, exchange of ideas, information flow etc. Dialogue is, therefore, the non-violent way of resolving issues. Exchange of information brings out the different perspectives and facilitates better understanding of other's perspective. Every object is complete in itself and no object is incomplete by itself. However, incomplete knowledge of objects leads to misplaced faith and conduct. For e.g, How far a blind man can walk alone in the land of darkness? He will hit several obstacles. Not to have dialogue is like walking in the land of darkness. Dialogue helps in narrowing down areas of conflicts and promotes peace.

1. Conflicting properties

The Universe consists of matters having conflicting properties. The properties and forms of matters may look alike or completely opposite to one another and yet describe the same substance (Amritchandracharya's commentary on Samayasara, Verse, 247). The logic is to be applied to all the substances in the Universe such as soul, atom, space, time, medium of movement and rest. Reality is thus multifaceted. This is the infallible concept of Jain philosophy used in proving the nature of any substance. Properties are infinite and our understanding of them is very little. In order to reduce divergence in understanding of reality between speakers and listeners, writers and readers etc., dialogues are needed. Consider following illustrations:

- a. Conflicting properties of water such as hot and cold
- b. The same man may be both father and son depending on relation
- c. A medicine can cure or kill a person.
- d. Milk is sweet but when it turns into yogurt, it becomes sour
- e. Gold is yellow in color but many objects have yellow color. Yellowness cannot entirely describe what is gold,
- f. Distance in directions of a city seem conflicting depending on a person's residence. In such cases, conflicts lead to no where, dialogue solves them all.

2. Necessity of Dialogue

Dialogue is necessary due to complexities in understanding. Study of any object/concept requires

- a reading or listening to words
- b questioning where necessary
- to think again and again on what has been told/said on the questions and answers,
- d remembering and acquiring the ability to communicate correctly and
- e teaching or preaching the subject to others (Tattavarth sutra, Chapter 9, 25).

Words are incapable of describing an object in its entirety. Consider the



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following ten processes which are needed for complete understanding of an object:

- 1. The knower first attempts to describe an object partially and conveys the nature of a matter partially through words to the listener.
- 2. The listener converts the words into his ideas/images about the matter and grasps separate meanings of different words and in parts.
- 3. If someone is to read the description of an object in words and attempts to draw a picture, it may not be the same but quitedifferent.
- 4. If we listen or tell the words only according to one's belief or imagination and refuse to heed the other's point of view, this only leads to biased or partial view contrary to the truth.
- 5. The listener goes beyond words and converts his understanding of separate parts/properties into an indivisible whole to know the truth. True knowledge is like a mirror, it reflects instantaneously the matter as it is and in its most natural manner.
- Timeless, inseparable and unchangeable characteristics of a matter are known as properties and the description of such properties represents intrinsic or real point of view.
- 7. A particular property assumes or displays changeable and momentary characteristics. These are known as forms of the object.
- 8. Understanding an object with its many properties and forms collectively and as an indivisible whole is known as 'anekantawada' or 'multifaceted reality concept'.
- Mere idea of the object developed through illustrations or description following the principle of 'anekantawada' is also indirect knowledge.
- 10. A matter and its knowledge are indivisible and thus complete understanding is required for resolving all conflicts. People adopt conflicting views of these ten processes making dialogue an absolute necessity.

3. Process of Dialogue

Jain scriptures are divided into 12 parts (anga). The 5th part describes Jain principles through a medium of dialogue. Gautam had dialogue with Lord Mahavir and asked 60000 questions which are explained in this part. Dialogue helps in knowing the consequences of our actions of the past, present and future relating to gain or loss, victory or defeat, happiness or unhappiness, life and death, worldly life or moksha etc. In the 10th 'Anga', process of dialogue is dealt with in accordance with the type of questions raised. Among many other things, it says dialogue can take four forms -

- a. telling similar events in the stories of great persons
- b. the structure of universe and its operations
- c. following of a code of conduct and d. narration of principles involved (Virsenacharya, Dhavala, Book 1, P.105-107).

In the process of dialogue, one has to deal with

- 1. One-sided or incomplete/partial view of the problem involved
- 2. the problem of taking sides with any particular point of view

Once a person appreciates and comprehends the truth through dialogue, none of the philosophy, principles or beliefs or religions would appear to be absolutely false. Every belief has an element of truth provided one goes beyond words and captures the intention of the

statement.

- views relating to permanent or transient/apparent/empirical nature of the object
- 4. good or bad consequence of actions. If these issues are tackled in the process of dialogue, conflicts can be resolved.

#### 4. Universal Application

Dialogue has universal application for all conflicts and is relevant for all fields of life like philosophy, psychology, religion, physics, medicine, chemistry, economics, political science, society, family, wars, terrorism, business deals, negotiations, disputes, individuals and so on. There are different schools of thought in each of these disciplines and there are several examples where conflicts are resolved through dialogue.

- a. Once a person appreciates and comprehends the truth through dialogue, none of the philosophy, principles or beliefs or religions would appear to be absolutely false. Every belief has an element of truth provided one goes beyond words and captures the intention of the statement. None has absolutely false beliefs I ike donkey's horns or flowers blossoming in the sky as these do not exist(Acharya Samanta bhadra, Swayambhu Stotra, verse 23). A glass of water does not mean that glass is made of water but it refers to the glass which contains water. Thus, every statement is partially true. The concept of multifaceted reality focuses on the whole truth.
- b. There is absolutely no scope for communalism. The conflict seems to exist in words and not in matter. Conflicting properties or forms co-exist in the matter and the matter cannot be dismantled. A matter cannot be false (partial), its understanding may be false (partial). Thus, it is based on the real nature of the substance itself and not on the policy of compromise or cowardice.
- c. 'Little knowledge is a dangerous thing' a famous proverb applies to all fields of knowledge. Little knowledge often leads to one-sided ness, dogmatism, belligerence, conflict, violence, sins, insistence on a given point of view, imaginary fears, etc. This disturbs peace of individuals and society. Only when people acquire complete knowledge of various facets of a substance, there will be peace, tolerance, friendship, kindness, non-violence, fearlessness etc.
- d. In familiar objects such as gold, water, etc., there are no difficulties of comprehension irrespective of words used to describe these. However, when objects are subtle, invisible and difficult to understand, one focuses too much attention on words and does not go beyond them and hence comprehension is lost; e. In terms of implications for religious philosophy, questions such as whether a soul is independent or dependent, one or many, timeless or perishable, changes or remains the same over a period of time, etc., will be resolved. For universal application, truth is to be validated by examining whether the dialogue is (i) as per accumulated wisdom of mankind (ii) supported by logic (iii) in line with teachings of great scholars and (iv) based on our own experience.

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5. Limitations of Dialogue

Dialogues fail when strong biases persist. For e.g., there were two ants, one living in a sugarcane field and the second in a salt field. Both had dispute about the taste of sugar and decided to have a dialogue. The first ant invited the second ant to the sugarcane field to taste the sugar. The second ant had taken a piece of salt in its mouth before leaving for the sugarcane field. Thus when the second ant tasted sugar it did not find any difference between salt and sugar and defeated the purpose of dialogue. Dialogue should not be for dialogue's sake. It should be taken as seriously as the ones between a patient and doctor or like a student and teacher. Such dialogues only lead to logical conclusion of peace. For e.g., when Indradeva raised certain questions to Gautam about what Mahaveer said, Gautam felt the necessity to have a dialogue with Mahaveer and at the end of this dialogue process became his disciple.

In sum, through use of this omnipotent tool of dialogue, many of our mundane as well as eternal questions of existence and apparent contradictions can be solved. When the seeker of truth, understands fully the dialogue of Arihant, it paves the way for peace, achievement of moksha and ultimate-happiness (Acharya Kundakund, Pravachansar, verse 274-5). In "Samosaran", the conference of Universe, "Arihant" resolves all issues of the Universe for all beings of all times through dialogue. <>

Dialogue should not be for dialogue's sake. It should be taken as seriously as the ones between a patient and doctor or like a student and teacher. Such dialogues only lead to logical conclusion of peace.



Photograph by Thomas Dix

#### DIVERSE, NOT DIFFERENT

Peace means more than just non-violence. Peace is an active process, a conscious choice one makes. To establish lasting peace, the focus must be on how peace is created and maintained, not just curing any given current conflict in any geographical area. These conflicts are the symptoms of a deeper psychological lack of peace. Peace must be established as a meaningful value, a principle one cannot live without.

Living peacefully should be as natural as breathing air. Evolutionary biologists may argue that violence was important to the survival of a tribe. Although in ancient times it may have been viewed as necessary to go to war for food and land, we are now a world dependent upon each other. That dependence necessitates a revision of which values are more important to survival - learning to truly respect others and the land, or continuing to war with others and pollute the earth.

Fortunately, many people already do value peace to some degree. There is evidence of this within our religions. Whether we are Jain, Buddhist, Jew, or Christian, our values remain quite similar. The Jain Mahavrats, the Buddhist Panchasila, and the Jewish and Christian Commandments teach many of the same messages. The Mahavrats and the Panchasila encourage nonviolence, truthfulness, non-stealing, celibacy for monks and nuns, and no sexual misconduct for the laity. They only differ over the last vrat, vow, or sila, precept. For the Jains it is non-attachment and for Buddhists it refers to refraining from intoxicants. Some of the Jewish and Christian commandments such as thou shalt not murder, thou shalt not steal, and thou shalt not commit adultery, are similar to the teachings of the Mahavrats and the Panchasila. Yes, religious adherents are diverse in that our practices may vary from one another, and yet, we are not all that different in what we value. If we make significant efforts to practice the religious values we hold so dear, then minimal conflict and the establishment of peace would be reflected in many areas of life.

"Of what use is fighting others? He who conquers himself by himself wins bliss." Uttaradyayan Sutra

"A person who is without desires and does no harm unto any living beings in the whole world, is called by me 'unfettered.'" Acharanga Sutra 7.3.1

"Love does no harm to its neighbor. Therefore love is the fulfillment of the law" Romans 13.10

The Jain principle of ahimsa, or nonviolence, to all jivas, or souls, is one of the best teachings on peace. Ahimsa is directed not only toward other humans, but also to act nonviolently toward all other animals and not only in action but also in speech and thought. I learned of many wonderful stories while a student of the International Summer School for Jain Studies



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Sarah Hadmack is an instructor of religious studies at Windward Community College and the University of Hawaii. She was among the first group of graduate students accepted into the International Summer School for Jain Studies (ISSJS) in 2005 held in Delhi, Jaipur, Ladnun, and Indore, India. She will return to India for ISSJS 2007 program as a visiting scholar. This upcoming fall semester she will be teaching, Understanding Indian Religions with an emphasis on Jainism in addition to her other courses.

in 2005. One particularly memorable one was given in response to a student's question. One of the scholars had asked what a Jain would do if asked a question in which the honest answer would result in violence.

She was answered by one of the lecturers with a story about a monk who was in meditation at a fork in a road. The monk observed a cow pass him. Shortly after, a butcher approached the monk and asked which direction the cow had gone. The monk sat quietly for a moment, then smiled at the butcher and returned to his meditation. If the monk had told the butcher where the cow had gone, it would have led to violence. If he had lied he would have broken a Mahavrat. The monk was able to elegantly avoid violence and lying by a powerful third option that most people forget is an ever-present option: silence.

The best place
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If we respect
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The best place to start working toward peace is from a feeling of respect and acceptance. If we respect ourselves and others, then naturally peace will evolve. It does not matter if one is loving all beings for their jivas within, recognizing that each jiva at its finest is capable of liberation, or if we are loving each being because we view them as God's creation and thereby divine. Regardless of which specific viewpoint one subscribes to, the message remains the same. Coming from a place of respect, acceptance and love directs one toward peace. This also helps us deal with another concern, namely, the wounds of the environment. All of nature is also composed of jives, according to the Jains, or can be viewed as God's creations from the Jewish and Christian perspective. If we actually live our beliefs and extend love, we would not continue to hurt the environment in the multitude of ways it is currently being scarred. Protecting and restoring the environment loops us back toward the starting point, love of self. If we do not save the environment then we kill ourselves as well because we depend upon it for our very survival.

The majority of this short article has been using the model of interfaith dialogue, looking at the similarities of two faiths as a good mutual starting point for peace. Ideally, however, people should move beyond any need for that. Even where there are no commonalities, one hopefully can admire, appreciate, and treasure the diversity of the world's viewpoints, not merely tolerate it. Often people preach tolerance. However, tolerance only extends so far. Once a viewpoint begins to encroach on your own, many people will abandon tolerance. If we truly value diversity as so many people claim, then appreciation of differing views should become the norm, not the exception. It is in our diversity that this world is truly enriching, interesting, and meaningful. <>

Jain Education International

#### PEACE THROUGH PERFORMING ARTS

Outside my office window, the sky on September 11, 2001, was clear blue and beautiful. Shortly before 9 AM while checking e-mail I heard that a plane had crashed into the World Trade Center. I almost ran to the other side of our floor. In next two hours, we saw the second tower hit and collapse. Since then Sept. 11 has become a new word with a new meaning. In the weeks and months that followed, the thirst for knowledge took a different direction. People wanted to know more about Islam and other religions. They want a life where they understand each other and where there is hope for a better future.

When people were recovering from the disaster at the World Trade Center, where many of New Jersey residents perished, the Monmouth Center for World Religions and Ethical Thought held its first 'United We Sing' program to bring different faiths and communities together to start the process of healing. Children in colorful costumes from International Jain Sangh of New Jersey recited Namokar Mantra in that program attended by 14 faith groups. Since it was a big success, this program has been repeated every year on the last Sunday before Thanksgiving.

Bharatiya Vidya Bahvan organized the second Ahimsa Diwas (Day of Nonviolence) program in New York on May 11, 2003. A highlight of this program was an interfaith seminar on "Ahimsa: A Religious perspective". We included a prayer "Iswar Allah Tero Naam" choreographed by a Bharat Natyam artist Divya Jain. The dancers in the background had placards of many religious symbols. The item was very well received. Artistic performances and colorful costumes seemed to be doing the trick. After all, art and music know no political and religious boundaries.

The gyrating motions of the 'Whirling Dervishes' dance from the Sufi sect of Islamic mysticism in the 2004 Barcelona Parliament of World's Religions were spellbinding. The Sacred Music Concert held outdoors in the Sagrada Familia Church premises was the most attended event during the eight day Parliament. Over 5,000 participants from around the globe representing every religion practiced on earth rose from their seats listening to the beats and rhythms of the Sheva, Jewish and Muslim music ensemble from Israel with roots in Hebrew, Arabic and Tribal cultures. They sang, clapped and danced together that evening. JAINA had sponsored two youth in the Barcelona Parliament Academy Scholarship, Nirav Shah from Connecticut and Karishma Shah from U.K. In the closing ceremony we were amazed to watch Nirav perform on violin at the stage with other youth. Later we learned that music had made him popular among youth from around the world. Dance and music is a great way to keep the youth connected with our traditions.

Watching the reaction of participants in several interfaith events, we learnt that performing arts is a great communication media to promote peace and



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He also serves as Vice President of the International Jain Sangh, Trustee of the Educare Foundation, Advisor to the Board of the Monmouth Center of World Religions and Ethical Thought; and a Member of the Board of the Council for a Parliament of the World's Religions.

harmony. A Jain symbol included with other major religions on stage generated curiosity among those unaware about the existence of this religion.

When JAINA decided to participate in the "Global Congress of World's Religions After September 11" to be held in Montreal in 2006, we discussed that the Jain community should host an entire evening divine music program 'Dharma Music Concert'. The Executive Committee agreed and the Montreal Jain Association, Jain Society of Toronto and International Jain Sangh of New Jersey offered their artists. The two hour program coordinated by Hemali Ajmera of Montreal included a rhythmic dance on a favorite prayer of Mahatma Gandhi, a classical dance on human values, a dance for unity, chanting of mantras and short plays sharing ahimsa and inter-religious experiences; among other items. The audience rose and danced to the music and lyrics of the last item embracing all religions by the Satya Sai Center of Montreal. The performance by the beautifully costumed artists had incredible choreography by Jaya Srivastava-Chawla, a Bharata Natyam dance teacher from La Troupe Lasya of Montreal; Puja Amin, an Artistic Director of the Sanskriti Dance and Yoga Center in Toronto; and Divya Jain, a dance guru from the Creations Dance Academy in Edison, New Jersey. The items included English, French, Sanskrit and other Indian languages. Translation in English and French was provided.

The Montreal Dharma Music Concert was very successful. Those who attended can hardly forget that evening. The opening ceremonies of the UNESCO Forum in Monterrey, Mexico, will be held during September 2007. Based on the performance in the Montreal event, the Monterrey organizers have invited JAINA for an artistic performance item depicting peace and harmony. The next (fifth) Parliament of World's Religions will be held in Melbourne, Australia in December 2009. For Jains that could provide an opportunity to bring Mahavir's message of Nonviolence to the worldwide community through organized participation including performing arts.

In essence, dance, music and rhythms have no barriers. We may identify ourselves as Buddhist, Christian, Hindu, Jain or a Muslim, but we are humans first. If we all could sing and dance happily together, the world would be a wonderful and peaceful place to live.



Whirling Dervishes at the 2004 Barcelona Parliament.



Nirav Shah from JAINA in youth group at the Barcelona closing ceremony.

www.jainelibrary.org

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among other items.

#### PHOTO CREDITS:



Namokar Mantra Skit in the 2001 Concert.



Sheva, Jewish and Muslim music at the Barcelona Parliament.



Over 5,000 people dancing to Sheva music after sunset in Barcelona.



'Vaishnav Jan to...' by Int. Jain Sangh in the 2006 Montreal event.



Unity Dance by La Troupe Lasya in the 2006 Montreal Global Religions Congress.



Bharat Natyam by Divya Jain group in the 2003 Ahimsa Diwas.

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If you want to make peace, you do not talk to your friends.
You talk to your enemies
...Moshe Dayan

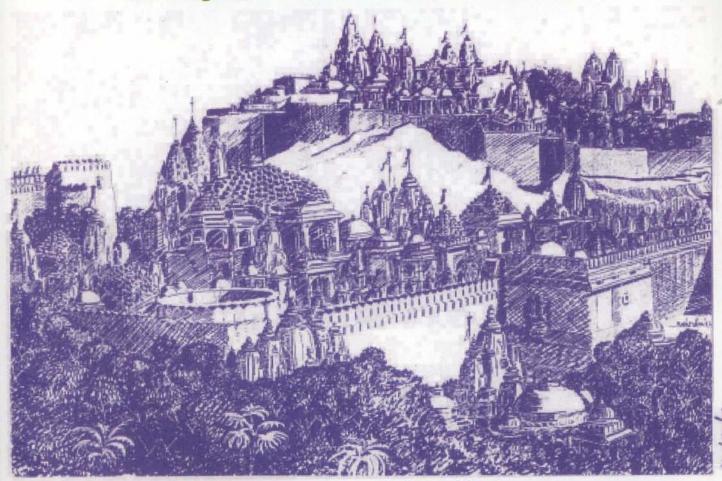


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Congratulations and Best Wishes to

## JAINA

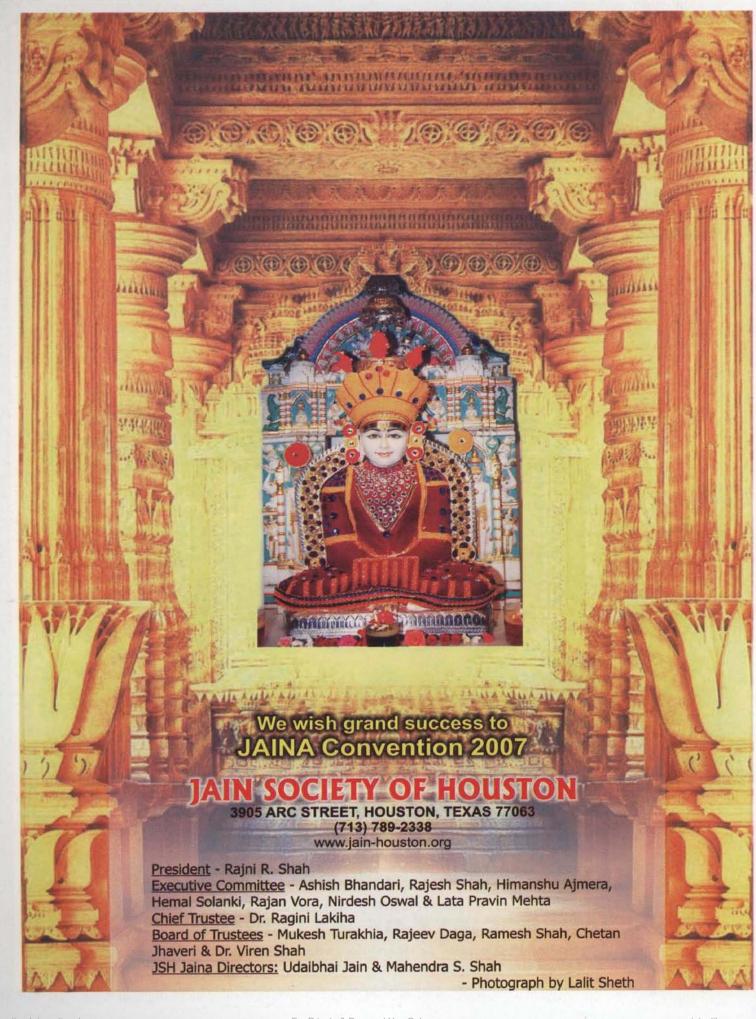
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#### GLOBAL PEACE STARTS WITH AN INDIVIDUAL

Many volumes are written about history's major wars – from Alexander's expansions to Vikings' invasions. During the Ancient period countries, kingdoms, and regions fought to expand their territories, power and seize more wealth. Then came the middle ages and battles were fought in the name of religion. And now, with our technological expertise, we build advanced and lethal weapons to unleash destructive power at the push of a button. Whether it's a world war or gang war, typically at the center of many of these conflicts is a megalomaniac, egotistic, self-centered personality. And when the beliefs are so strong and mistrust clouds the judgment of the whole community, the hatred is passed on from generation to generation, creating a breeding ground for strong personalities to rise to the top, riding the waves of strong ideological emotions. However, the crux of all human wars and annihilations lie in the self-centric, human ego. While peace rests within us, we are also capable of destroying it.

Ideology coupled with a strong desire to crush the opponent, allows leaders to dictate the energy of negative sentiments of the masses to unleash the wrath on opposing communities as well as to gain personal power. And innocent people suffer because they happen to be at the wrong place at the wrong time. However, it is my belief that hatred at the individual level does not see race, religion or cast. Hatred is born when the human ego, fed by biased beliefs, greed and power, conspires to force others to comply or submit for its own gain. Greed and jealousy coupled with instigation fuels worry in the mind; eventually turning into uncontrollable anger.

Disputes occur at every walk of life such as the workplace, home, school, sports, organizations etc. Let's talk about a place of worship, where the human soul comes to seek peace, the ego should be left at the door. With people belonging to the same faith, you would expect that they work happily together towards the higher goal. However, there are many occasions where disagreement among them turns into aggression and this is vented through insulting speech or sometimes even physical actions. Ego gets tangled up in rituals and misses the end goal of a higher level of spirituality. Rituals become the goal instead of path to higher goal.

How many times have we personally witnessed close friends become arch enemies? I'm sure you have heard the story of two mothers who were close friends, but became enemies because their children fought. Well, the children became friends again, but the mothers remained enemies long after the incident. What's the difference between the adult and children? The answer is the ego. The mothers remember the harsh words that were lashed out at each other, but the kids forgot the fight because their ego was not developed yet. Adult's mind keeps reliving the negative experience and wants to redefine the past and blame others. Enemy of the enemy become friends but later once the enemy is weakened; friends become enemies themselves at state level, community level, group level or at individual level.

When two parties are at odds and ready to destroy each other, both are under the spell of emotions, and their ability to think and act logically is lost. Traditional approach for conflict resolution such as mediation, arbitration, dispute management, and negotiation techniques don't always work and if they work they don't always accomplish long lasting peace. That's because most of the time the compromise does not come from within.

Krishna's teachings to Arjuna, occur during the major battle of Kurukshetra. Battle among family members and friends is well depicted in Mahabharata. Krishna's teachings cover human goals of karma, duty, dharma, and moksha. The most famous one liner "Karm kiyeja, fal ki itchha mat kar" – meaning: "Just do your duty, don't set any expectation of results", urges one to live life without any expectation and follow the natural path. Mahavir, Buddha, Jesus and many other sages and saints have preached non-violence, non-aggression, forgiveness and compassion. At the philosophical level most accept and understand these concepts but fail to implement them. Why? Because the ego gets in the way of clear thinking. Our mind plays tricks with us by finding justifications for our actions. In the name of personal gain we get engaged in daily battles, some mundane and some intense. We label our drive, the drive to achieve something, "our karma". But when we don't achieve what we set out to do, what happens? We get angry. Our conscious mind understands philosophical concepts, but our mind is not in control. Is it?

All of us want peace and happiness, yet most strive to achieve it without success. At times we all experience difficulties, anger, and agitation. I understand that it is easier to preach than to follow. At some level, we all agree that peace begins and ends within ourselves, but how do we find it? And if we find it, how do we allow our ego to recognize it and accept it? To seek answers and navigate these intense questions, I attended a Vipassana meditation course conducted by Sri. S.N Goenka. And I learned, understood and gained first hand experience of the mind, body and ego at the microsubatomic level. I would like to share this with you and perhaps help you with your questions.

Understanding the self is a four step process that progresses at a lightning speed and repetition:

- 1. Mind receives a sense input from one of the five sensei.e. sight, taste, smell, touch and hearing.
- 2. The intellect (subconscious mind) interprets the input as pleasant or unpleasant. For example if someone curses you in a language that you understand, it gets labeled as an unpleasant input. But if the person curses you in a language you don't understand, then there is no interpretation, they are just words.
- 3. Sense input creates sensations at the subatomic level throughout the

What's the difference between the adult and children? The answer is the ego. The mothers remember the harsh words that were lashed out at each other, but the kids forgot the fight because their ego was not developed yet. Adult's mind keeps reliving the negative experience and wants to redefine the past and blame others.

body. These sensations could be tingling, itching, dryness, wetness, heat, cold etc. These sensations rise, intensify, subside and eventually cease. They could be gross or subtle, short lived or prolonged, but they are all temporary. If you check the next time you are angry, you will notice that your breathing will be heavier and your body temperature will be higher - These sensations are noticeable but there are so many sensations that are at a subtle level that our mind does not recognize them yet they occur at every micro seconds throughout our body.

4. Subconscious mind associates these sensations with a pleasant or unpleasant label (step 2). It wants more of the pleasant sensations and tries to avoid unpleasant sensations. The desire to get more pleasant experience or aversion for unpleasant sensations turns into determination in the mind, building knots. These knots generate reaction, which comes in two forms, verbal or physical. Most of the time, the reaction takes shape in both verbal as well physical. Sometime an individual is successful in suppressing the reaction but it's still building steam until it explodes like a volcano at a tipping point sometime in the future.

These steps are repeated at such a rapid speed at the subconscious level that our conscious mind does not even recognize what happened. Before you know it, one is angry if unpleasant sensations are experienced. If the experience is pleasant, it wants more of it. But sooner or later it will not get what it wanted and eventually leads to an unpleasant experience and hence agitation, and anger. When an individual doles out a negative reaction toward another person, that person receives an unpleasant input which in turn produces negative reaction toward the originator. The ego of both parties ups the ante escalating the intensity of the reaction and the aggression eventually turning into hatred.

By the time a reaction is generated (step 4); it is too late to stop. An individual's ego and emotions take strong hold of the reaction and the subconscious mind takes control of the body like an autopilot. Individual is not in control of the mind, but the subconscious mind is in control of the body. The key is to stop the reaction in its tracks before it takes any form. Imagine you can experience these sensations at the subatomic level and learn to observe these temporary sensations whether pleasant or unpleasant. Imagine that you can train the mind to observe these sensations without indulging in the reaction. No matter how intense these sensations are or how long they last, recognize that they are just sensations either pleasant or unpleasant, observe them with equanimity. Then there is no craving or clinging for the pleasant sensations or no aversion for unpleasant sensations. They are just sensations, they rise and eventually they fall. Even if your opponent sends a negative reaction which becomes a sense input (hearing or touch), your mind which is in your control, observes the negative sensations generated at the subatomic level in perfect equanimity. There is no ill will generated in you towards the other person. The flow of negative reaction is turned into a positive energy in the form of compassion. Many have mastered this technique and gained from it, you could too!

All of us want peace and happiness, yet most strive to achieve it without success. At times we all experience difficulties, anger, and agitation. I understand that it is easier to preach than to follow. At some level, we all agree that peace begins and ends within ourselves, but how do we find it?

Peace is one of the side benefits of Vipassana technique. Another side benefit is the cure from physical ailments. But the biggest benefit of all is the spiritual advancement. Mahavir, Gautam Buddha, and many others achieved the highest level - 'Keval Gyan" or "Nirvana". It may take more than a life time to reach much higher level of spiritual advancement but the path to that stage starts with small steps. To get the benefits of longer lasting peace along with peace of mind and riddance of physical ailment and negativity can be achieved in this life time.

Like hatred, peace exists inside of us, and it is up to us to discover it. The Vipassana meditation course was only a tool that accelerated my learning—you may choose another path, another tool but irrespective of what path you choose, discovering is the easy part, accepting it and embracing it, is a challenge we should strive to live by. A seed of peace is planted which with practice and nurturing grows into a tree which in turn produces many more fruits and more seeds, which in turn develops into many more trees. Thus many trees form lush forest of global peace. It can happen and it can start with you. What it requires is an action, not just another theory that our conscious mind understands but never implements. <>



Photograph by Thomas Dix

it may take more than a life time to reach much higher level of spiritual advancement but the path to that stage starts with small steps. To get the benefits of longer lasting peace along with peace of mind and riddance of physical ailment and negativity can be achieved in this life time.

#### ROLE OF JAINISM IN INTERFAITH DIALOGUE



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She is a member of JAINA Interfaith committee.
She is a Nonviolent Communication trainer and mediator.

#### What Is Interfaith Dialogue?

William Isaacs, author of Dialogue and the Art of Thinking Together shares – Dialogue is a conversation in which people think together in relationship. Thinking together implies that you no longer take your own position as final. You relax your grip on certainty and listen to the possibilities that result simply from being in a relationship with others – possibilities that might not otherwise have occurred. "Most of us believe at some level that we must fix things or change people in order to make them reachable. Dialogue does not call for such behavior. Rather, it asks us to listen for an already existing wholeness, and to create a new kind of association in which we listen deeply to all the views that people may express. It asks that we create a quality of listening and attention that can include — but is larger than — any single view."

Interfaith dialogue involves people of different religious faiths coming together to have a conversation. Interfaith dialogue is not intended to be a debate but it is aimed at mutual understanding, not competing; at mutual problem solving, not proselytizing.

Jainism more than being a religion, is a way of living with a set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts. Jains have a responsibility to share and model this way of life by helping the world tackle with the root causes of violence and to solve problems through dialogue and negotiation among individuals, groups and nations. The 3 fundamentals of Jainism -Enlightened world view, Enlightened knowledge and Enlightened action can be key in facilitating the interfaith dialogues. Jain participation can facilitate and demonstrate deeds of reconciliation which are usually much more effective than engaging in conversation. Jains can truly participate with the understanding and action that the underlying feature of interfaith dialogue is reverence for life, the shared devotion to high ideals. Reverence will enable participants from different faith traditions to jointly affirm transcendent ideals such as honor, justice, compassion, forgiveness, and freedom.

It is time for Jains to step forward and share with the world their central principle of Ahinsa as a positive force to make each casual encounter heartfelt, empathic connection, a relationship that creates a deep sense of the fundamental humanity of the other. The Jain doctrine of Anekantavada (the theory of multiple perspectives, 'non-one sidedness') which is all encompassing and based on equality and friendliness. Based on these principles Jains need to actively participate in interreligious dialogue and mediate actively to promote hospitality towards other religions, interfaith harmony and mutual co-operation. What the world needs at this point is what Jainism has addressed thousands of years ago - to be at ease with the mystery and the ambiguity that invariably comes with globalization and its

complexity. Jains can bring this ease and share it with the world in unified practical ways, where religious leaders can dialogically address the pressing need to establish common values. This could be achieved by finding ways of promoting openly, the process of interfaith appreciation where the quiet study of our common humanity is stimulated. For me the greatest gifts of participating in the interfaith work through the Parliament of World Religions and learning to be open hearted is the gratitude of being part of the human family, a sense of joy in its variety of expressions of awe, love, and the sacred.

Jain leadership through interfaith dialogue is necessary to bring forth a shared vision rather than to articulate their own and expect others to follow. Simple occasions to share meals together with a few friends and colleagues of different faiths can provide the nourishment for body and spirit that comes from a combination of good food and good conversation - conversation that gives perspective, heals, and helps us resume an attitude of gratitude. And music can help us hold it all together – the suffering and the wonder of life itself - in a way that anchors and re-invigorates the soul. How we are together and what feeds our souls is what finally makes the difference in a world hungry for hope. Gratitude- this spiritual element of Jainism can encourage looking beyond one's personal interests toward a greater good.

Interfaith dialogue has shown to provide a way to serve peaceful goals within the context of religious faith. Interfaith dialogue can unlock the power of religious traditions and provide the inspiration, guidance, and validation necessary for populations to move toward non-violent means of conflict resolution. Such dialogues have already become an increasingly important tool for those who seek to end violent conflict worldwide. Through interfaith dialogue, each faith group can make its unique contribution to the common cause of creative co-existence. But this is far easier said than done, and the Jain doctrine of Anekantavada (the theory of multiple perspectives, 'nonone sidedness') can truly play an important role in facilitating such dialogues with ease. The primary approach would be to reach out as a neutral third party to religious leaders in areas of conflict and thereby facilitate interfaith communication and provide feedback to determine how to maximize their efforts and resources.

Guidelines that can make interfaith dialogue valuable have much in common with those that lead to success in mediation. Leonard Swidler of Temple University in Philadelphia has written The Dialogue Decalogue: Ground Rules for Interreligious Dialogue. Here is an adaptation for secular peace building contexts:

- The primary purpose of dialogue is to change and grow in the perception and understanding of each other's reality and then to act accordingly.
- Dialogue, to benefit the entire community, must ultimately be a project involving all perspectives.
- Each participant must come to the dialogue with the fullest possible honesty and sincerity.

It is time for Jains
to step forward and
share with the world
their central principle
of Ahinsa as a positive
force to make each
casual encounter
heartfelt, empathic
connection, a relationship
that
creates a deep sense
of the fundamental
humanity of the other

- Each participant must assume a similar commitment to honesty and sincerity in the other partners.
- Each participant must define him/herself.
- Each participant must come to the dialogue with no hard-and-fast assumptions as to where the points of disagreement are.
- Dialogue can take place only when each person's contribution is given equal value.
- Dialogue can take place only on the basis of mutual trust.
- Persons entering into dialogue must be at least minimally willing to be critical of their own positions.
- Each participant eventually must attempt to experience his/her partner-in-dialogue's perspective "from within."

For thousands of years Jains have been active in enhancing and preserving the sanctity of life and human dignity through their daily behavior and steady efforts. Now they must actively participate in interfaith dialogue expanding its culture of peace to the world and help deepen and strengthen the global civilization. Even with handful of Jains leading the way, we will be able to transform the present culture of war, and foster and nurture energy toward the creation of a century of peace by simply sharing and participating in a mode of empathic listening in every interaction one encounters.

Resources to learn more about dialogue:

- United Nations Year of Dialogue Among Civilizations http://www.un.org/Dialogue/
- UNESCO Celebrates the Year of Dialogue Among Civilizations http://www.unesco.org/dialogue2001/
- Global Dialogue Institute <a href="http://global-dialogue.com/">http://global-dialogue.com/</a>
- The Dialogue to Action Initiative <a href="http://thataway.org/dialogue/">http://thataway.org/dialogue/</a>
- How-to Resources" to Help You Get a Dialogue Started http://wwwt.hataway.org/dialogue/res/res3.htm
- Learn More About the Dialogue Movement & Process http://www.thataway.org/dialogue/res/res5.htm
- Peace Through Dialogue: A Time to Talk Thoughts on a Culture of Peace, 2000 Peace Proposal by Daisaku Ikeda <a href="http://www.sgi.org/english/sgi">http://www.sgi.org/english/sgi</a> president/works/peace/ peace00.htm

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#### ENGAGING THE JAIN SOUL

The Jain tradition challenges many traditional categories and conceptions regarding the nature of the soul. First, it exhibits a radical pluralism. Innumerable souls take seeming countless forms. Second, it suggests a radical egalitarianism. Each soul has endured countless births in a variety of different forms of life. Each human knows innately how it feels to be an animal, how to be a member of the other gender, how to feel empathy even with the earth itself. Third, this tradition evokes a rugged individualism. Each of the Tirthankaras forged a life of privation through which they gained great spiritual strength, serving as a model for later practitioners.

If we examine the three soul qualities of Jainism: pluralism, egalitarianism, and individualism, we confront a religious system quite markedly different from those that emphasize monism (such as Brahmanical Hinduism) or monotheism (Judaism and Islam) or trinitarianism (Christianity) or even harmony (Confucianism and Taoism). Furthermore, unlike Buddhism, Jainism affirms the existence of a soul. How then, can one develop an interpretation or hermeneutical approach to Jainism so that it can make sense in terms of dialogue with other religious traditions?

American psychology, as articulated by William James in his Varieties of Religious Experience (1902), has been characterized as both pragmatic and spiritual. Though he wrote during the career of Freud and Jung, James did not emphasize the role of sexuality or the importance of symbol. His narrative of the "sick soul" serves as a paradigm for coming to grips with the ups and downs of life through religious narrative. James tells the story of mystics such as George Fox who through their personal struggle developed new religious communities. James speaks of the role of conversion in movina the individual from the unremarkable to the spiritual, just as years later Philip Kapleau narrates the transformative power of satori in the lives of Zen Buddhists. For Jains, this would be readily recognizable in the experience of awakening (samyak drsti) wherein concerns of the humdrum world disappear, liberating one into an extended moment of pure energy, consciousness, and bliss. For James, as for the Jains, this can result in an utterly new approach to life, a restructuring of priorities. This process might also be recognizable to those familiar with Alcoholics Anonymous, which draws from William James, Carl Jung, and the ideas of Indian philosophy. In all these systems, a momentary pause in the normal state of affairs can create great opportunities for change.

A person inspired by a transformative spiritual experience is likely to change his or her everyday personal behavior. For the awakened Jain, a strong resolve might arise to become more mindful not to create harm in thought, word, or deed. For the Buddhist, there might be a deep resolve to continue the practice of meditation that resulted in a moment of enlightenment. For George Fox, the founder of Quakerism, speaking truth, gathering people in silence, and enduring long bouts in prison for his beliefs came about after



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his experience of the inner light. An alcoholic, having seen the harm caused by drinking, seeks others to support his or her sobriety. Each of these individuals will most likely take great care not to offend others, to apologize for wrong-doings, and to ask for forgiveness. The Jain tradition of Paryusan includes contacting all one's friends and relatives asking pardon for any wrong committed, intentionally or unintentionally.

A renewed sense of connectivity with others arises as one enters into the spiritual journey. For Jains, this requires care in all inter-personal and animal relationships, to be enacted through adherence to the vows of nonviolence, truthfulness, not stealing, sexual restraint, and nonpossession. Quakers seek counsel from one another when making decisions and adhere to nonviolent pacifism. Their resolve to end slavery and their work for the liberation of women changed the course of history. Buddhists emphasize the importance of community (sangha) and of individual effort and responsibility. Similarly, an important part of the recovery system followed by members of Alcoholics Anonymous entails daily contact by phone with a friend in recovery, weekly meetings, and diligence in making amends for past bad behavior.

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The sense of community and personal responsibility in these traditions leads to the development of not only a normative ethics that may be universally applied, but it also leads in many cases to the cultivation of a personal ethics in keeping with one's individual tastes and inclinations. All these systems would agree to the principle of the Golden Rule: treat others as you would like to be treated. In Jainism and in Buddhism, this concept of "others" extends beyond the human realm to animals and in the case of Jainism to plants and insects. Non-violence requires a careful consideration of how one's actions affect not only the human order. In traditional Jainism,

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vegetarianism, periodic fasting, vows of stability (limiting the extent of one's travel), and in some instances the donning of a face mask and the use of broom to sweep one's path constitute adaptive ethical responses that exceed what would normally be expected under the general requirements of normative ethics. Particularly for laypersons, the application of the Jain ethical code requires imagination and creativity. Jains in the pharmaceutical industry, for instance, have developed animal-friendly testing to minimize harm and suffering. Many Jains in America, aware of the peril to the well-being of animals caused by factory farming, have eschewed dairy products that otherwise would be consumed in more cow-friendly India. The list of ethical issues to be considered in Jainism includes topics not generally taken into account when thinking about the "good life" in Europe and America.

Jainism's unique cosmology gives cause for Jains to think deeply about their role in such environmental issues as industrial pollution and global warming. Jains state that the waters and the air contain life, in addition to the living creatures that dwell therein. Hence, pollution deemed harmful in either element must be mitigated, not only for the sake of human health, but also for the sake of the life that thrives in air and water. Similarly, global warming will not only cause great disruption for humans but will displace and perhaps decimate countless species, the most famous at present being the polar bear. Given human complicity and causality in regard to climate change, Jains would have a double incentive for taking action: protection of humans and protection of other life forms.

Carl Jung suggested that we live in a world of symbols, that the task of being human involves a quest in search of the image dei, the image of God within us. Jung developed a system of analysis that uses dreams and symbols to bring the human being to a state of individuation, a balance point where the recesses of the unconscious become known to consciousness, allowing a person to move into the world from a place of self-understanding. In Jainism, the contents of the unconscious might be regarded as karma, and the path of analysis for a Jain would entail assessing and correcting the accretions of karma. The ethical life of a Jain might be seen as similar to the path of the Jungian hero who seeks self-understanding for the betterment of not only oneself but of the world at large. To know one's motivations gives one power over one's actions. Jainism suggests that by applying nonviolent principles when making decisions, large or small, one imitates and takes on the attitude of the great religious sages.

The Jain definition of soul puts life in the recesses of the earth, in the waters of lakes and oceans, in the very air itself. In order to preserve the well-being of our own soul, Jainism suggests that steps must be taken to protect the lives of all beings. With disregard and perhaps intentional harm, karma accrues that deprives the human being of energy, of happiness, even consciousness itself. By respecting life in its human and non-human forms, the soul embarks on a steady course of self-purification that benefits all beings.

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# INTERRELIGIOUS DIALOGUE: A BUDDHIST PERSPECTIVE

Interreligious conversation calls for honesty and openness. Because the language of religious and spritual practice is a very intimate language, it requires trust and a willingness to share ones deepest thoughts. In interreligious dialogue we speak the language we use when we carry on the conversation between ourselves and that which is far greater than ourselves. We must choose our words with care and listen with openness and patience.

For each of us, even among those who practice the same religion, our religious language is uniquely our own. No one else can know our experience of the meaning of life or our experience of union with the truth of life, whatever name we give it. We have our own words for it, words that change as our experience with our religion changes and deepens, words we often keep private. When we dare to share them, we express a deep trust in each other. It is important that this trust be honored.

In honoring this trust, how do we speak to each other? How do we listen to each other? This is the Buddhist teaching of Right Speech—speaking and listening in a way that honors the trust we are placing in each other. We speak in a way that recognizes our true nature as impermanence, selflessness, and interdependent. We use words of honesty and kindness. We choose words that fit the time and circumstances. We choose words that nurture our experience of the best in us. Right Speech is a manifestation of absolute life, life that takes many forms moment after moment and at the same time always remains One.

Our effort and intent is to speak to both the sameness and the uniqueness of each being. We make this effort under all circumstances, but nowhere is the effort more important than in interreligious dialogue. Speaking across religious boundaries can often seem challenging and sometimes even threatening. Differences can feel like a separation, and give the illusion that we are not connected to each other. They can delude us into thinking that the life of a stranger does not really touch our own, or that we can hurt another while remaining free from pain ourselves.

Buddhism and many other religions teach the opposite: to harm another is harm to ourselves, and harm to ourselves is harm to another. All traditions have some form of this Golden Rule. Living in accord with this truth, it is essential that we respect our differences, especially our religious differences.

Those who are Zen Buddhists take vows to Cease from Evil, Practice Good, and Do Good for Others. These vows are called the Three Pure Precepts. We cease from evil by letting go of our habitual notions of separateness, and by acknowledging our oneness and the infinite forms we can take. We let go of all fixed ideas about who we are and who others are, freeing ourselves and others to change and become more and more themselves.

In doing good we are taught to bear witness to the joys and sorrows of all beings and circumstances. That is, we let ourselves completely feel what is happening to us and to the people around us. And this feeling tells us what we need to know in order to truly be of help. We are able to "create from another's suffering, our own usefulness".

We let dissolve the wall of defensiveness and pretense that often characterizes our relationships and allow ourselves a view of life from the other person's perspective. We do not need to agree with another's belief in order to understand the depth and sincerity with which they believe it. Even in strong disagreement we accept the fact of the existence of another point of view.

To cease from Evil is to see and directly experience our oneness as a living fact. Do Good is to see and embrace the myriad differences that make up this Oneness. We see more clearly that no matter how different we are in gender, race, religion, age, and circumstances we are connected. In this way, we prepare ourselves for interreligious conversation. We prepare ourselves for conversation with everyone who is not us, in other words, the entire universe.

From the Buddhist perspective it is essential and unavoidable that there be many religions. In a constantly unfolding world, there is the potential for infinite ways of being. In a universe unfolding according to the laws of cause and effect, the arising of one thing is dependent on the existence of another thing. There is no independently arising existence. We cannot exist apart from each other. Even in conflict, we remain interconnected. Therefore we can cause each other great harm and we can bring each other great happiness. We are able to form the intent and make the effort to act in ways that bring others happiness.

In interreligious conversation we have the opportunity to nurture each other spiritually. The Sixteen Bodhisattva Vows—the vows of one who wishes to awaken themselves in order to assist in the awakening of others—begin with taking refuge in the Oneness of life's true nature, the diversity of life's true nature, and the harmonious interdependence of oneness and diversity. Oneness has no way of manifesting other than through diversity.

The last of these sixteen vows is the vow Not to Speak III of the Three Treasures—the Buddha, the Dharma, and the Sangha. In other words the vow not to violate oneness, diversity and the harmony of oneness and diversity. Another way of viewing this vow is to see it as a commitment to the universal community of beings. We are committing ourselves to honor the religious and spiritual practice of each person. In all practices, however diverse, we make an effort to understand and realize our relationship with an absolute that holds all possible differences and is beyond our description.<>

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# PEACE THROUGH DIALOGUE: A view of Sanatana Dharma (Vedic Hinduism)

#### Introduction

It is well known that industrial development, technological advances, global communications, international economics, consumerism etc have not only made all the countries connected but also impacted human life and living. In spite of all the scientific and technological developments and their advantages, we also see that there has been an increase in the conflicts resulting in unrest between people, societies, countries etc. Thus there is a greater need for peace and understanding in dealing with problems arising out of conflicts and miscommunications. Each society and religious faith has tried to contribute solutions. It is seen from the literature of Sanatana Dharma also known as Vedic Hinduism that peace based on recognizing and understanding of unity in diversity has received primary importance from ancient times to our times. Peace cannot be assumed to exist in the temporary absence of war or conflicts. This brief article presents how the peace through dialogue can be achieved at all levels namely between people, organizations, societies or countries.

**Unity in Diversity** 

Vedas and Vedic literature emphasize that as large number of branches in a tree come out of the same roots similarly there is One Source for all manifestations representing diversity. Although conflict seems to appear due to diversity, peace results due to recognition of unity. The well-known mantra "Ekam Sat Vipraha Bahudha Vadanti" means, "The realized ones describe the same reality in several ways". In BhagavadGita, through a beautiful simile in chapter 7 (verse 7), Lord Krishna says "Dhananjaya! There is nothing whatsoever higher than Me. As rows of gems are strung on a thread, all these things and beings are strung Me". In this simile, we see that the thread is the unifying element in the necklace although there are diverse types of gems. Thus we need to understand that the principle of unity in diversity is the implicit law of nature, universe and life. This basic principle is referred as Dharma that holds all of us together in the universe. This forms the basis of peace. It is for this reason that the Vedas have so many Shanti (peacerelated) mantras. In the words of His Holiness Sriranga Sadguru, a yogiseer of Karnataka, India, "The India (Bharata) is the land in which a massive effort was carried out to discover Dharma. Hence, Bharata is the land and abode of Dharma". Thus we see that dharma is the unifying principle of the universe and peace based on dharma will be ever lasting.

Peace though dialogue

The co-existence of diverse people demands communication and dialogue. Also it is important that harmony and peace should result. Thus the nature of dialogue becomes extremely important in yielding peace. It is known that wherever the dialogue is absent or improperly carried out in which case conflict has resulted. Again referring to the BhagavadGita, three types of dialogues between two persons are described. The first one is termed as egotistic. In the egotistic type, both persons are boasting about themselves without much caring for each other's knowledge. The second type is referred as intimidating in which both persons are trying to intimidate each other

without recognizing each other's knowledge. The third type is referred as harmonious in which case both persons are respectful of each other's knowledge and are willing to learn from each other. In addition the persons engaged in harmonious dialogue are eager and willing to learn from a third knowledgeable source, in the case when both persons realize that both of them do not know about the subject. In the third type of dialogue as we can see the very basis of harmony, mutual respect and understanding has resulted in not only peaceful dialogue but also peaceful experience and increased knowledge for both persons involved in the dialogue. It is for this reason that Lord Krishna says in the tenth chapter of divine manifestations, that He (Krishna as peace) exists in such harmonious dialogues.

These three models of dialogues can be applied at all levels. The essential characteristics of such a harmonious dialogue is that each party should truly respect each other and also be humble enough to learn from each other and also from a third knowledgeable and trustworthy source. However such a harmonious dialogue requires initiative from both the parties to achieve peace through dialogue. It is important to realize that violence; conflicts, war, terrorism, etc will not end conflicts and also will not result in peace. At the same time, it is only peaceful efforts such as meaningful, insightful and harmonious dialogue not only resolve conflicts but also bring about peace. Peace through dialogue is more relevant in today's world as several countries are capable of nuclear strengths, which means that any conflict can only lead to non-peaceful catastrophic results. We can also see in the historical and cultural literature of any society that whenever and wherever the harmonious dialogues are not carried out, conflicts and destruction has resulted.

Concluding Remarks

It is known that all efforts need to begin with individuals and expand to groups and so on. As individuals when we practice to achieve peace through dialogue in our interactions with others, then that peace effort expands. Also if the leaders at various levels such as communities, organizations, states, societies, countries etc understand the nature of various types of dialogues and implement them then peace will result. At an individual level one can practice peaceful dialogue approach as advised by Lord Krishna in chapter 17 (verse 15) in which He says, "Without hurting, insulting others one should speak truth in a pleasing way and also one should study and practice scriptures (such as Vedas)" it is understood that peace through dialogue, refers to peaceful attitude, peaceful behavior, peaceful interactions, etc.

The Vedic Hindu scriptures again and again emphasize and warn that the human life is unique and special because it is only the human beings who can bring about peace not only among ourselves but also in the world around us. Of course, if we ignore our role in bringing peace and harmony then the alternate way is conflict, war and misery. Let us put our effort and become instruments for everlasting peace at various levels such as individual, family, community, organizations, society, state, country and world through dialogue. Let us pray the Almighty for success in our endeavors. <>

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#### LOVE, MERCY AND RESPECT



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Bismillah- irrahman-irrahim – (In the name of God the most Compassionate, the most Merciful). Muslims start every positive action by uttering this short verse from the Qur'an. This verse mentions two of God's names which are derived from the word mercy. They are Ar-Rahman and Ar-Rahim, which respectively mean "The Most Compassionate" and "The Most Merciful." All chapters except one in the Qur'an begin with this verse. It is also mentioned in the middle of one chapter. Consequently, it is repeated 114 times in the Qur'an. This phrase is a continuous reminder for the servants of God to contemplate on His endless mercy and great bounties. An entire chapter in the Qur'an is named after God's divine name 'Al-Rahman' or 'The Most Compassionate.' This chapter calls the reader to remember God's extensive and all-encompassing bounties and blessings upon humanity. Love, compassion, mercy, and similar names and attributes of God are mentioned frequently in the Qur'an and in the sayings (Hadith) of the Prophet Muhammad (peace be upon him and all the other Prophets). Frequent references to these qualities remind Muslims how to behave and interact with people of other faiths throughout their lives.

In fact, God wants us all to know and love each other, and to behave towards each other with virtue and honesty. The following verse asserts this meaning very well. "O Mankind: We created you from a male and a female; and made you into tribes and nations that you may get to know each other. And verily, most honored before God is the most virtuous/ righteous of you." Qur'an (49:13). The following Prophetic tradition carries a similar meaning: "An Arab is not more privileged than a non-Arab, nor a white than a black. Spiritual excellence and true piety is the only distinction amongst humans recognized by God."

Prophet Muhammad (pbuh) is telling a story to teach us to what extent we should be merciful: "A certain person had committed 99 murders. He went to a scholar and asked, is there any chance for me to be forgiven? He said no, you have committed too many crimes. The man killed that scholar too, but his heart was restless, so he went to another scholar and asked the same question. This scholar said yes, but he added, you must leave this town of bad people and go live in the next town in the company of good people. The man set out to another town. On the way he died. A man passing by saw two angels arguing over his dead body. The Angel from Hell said, 'His body belongs to me because he had not done any good in his entire life. The Angel from Heaven said, 'His body belongs to me because he had repented and left his town to be with good people.' The man who was the passer-by said, 'Let's measure the distance of his body from the town he was coming and the town he was going to.' This was done. He was found to be nearer to the town he was going to. In another version, the earth was ordered by God to shrink and make the distance smaller, so that he was admitted to Heaven." Reward for kindness and compassion was also assured by the Prophet Muhammad: "The merciful are shown mercy

by the All-Merciful. Show mercy to those on earth, and He Who is in heaven will show mercy unto you". Showing mercy to those on earth is an essential principle for all humanity. This Prophetic tradition does not distinguish between Muslims and people of other faiths as well as human beings and the rest of the creation, including animals and plants.

Prophet Muhammad (pbuh) practiced these qualities in his life. When he entered the city of Makkah in a complete peaceful manner, the Prophet (pbuh) had in front of him some of his staunchest enemies; those who fought him for many years, persecuted his companions, and killed many of them. Now he had full power to pay back and punish them for their crimes and for what they did to him and to the Muslims. Instead the Prophet (pbuh) asked them, "How do you expect me to treat you?" They replied, "You are a noble brother and the son of a noble brother! We expect nothing but goodness from you." Then the Prophet announced, "I speak to you in the same words as the Prophet Joseph spoke unto his brothers: "No reproach on you this day, God will forgive you, He is the Most Merciful of the Merciful" (Qur'an, 12:92). Go, for verily you are free." He forgave even Abu Sufyan and his wife Hind who had caused the murder of his uncle Hamzah -may God be pleased with him. After killing him she had his body mutilated and chewed his liver. The Prophet even forgave her. On this day, when tolerance and forgiveness were least expected, the Prophet set an example of mercy and forgiveness by releasing all the captives without ransom, and forgiving them for the persecution and brutal torture of the Muslims, which was continuous during the first 13 years of conveying the message of Islam. This kind of behavior is parallel to the following verse as well: "those who restrain (their) anger and pardon men; and God loves the doers of good (to others)" (Qur'an, 3:134). It is important to build bridges of dialogue under any condition, and the two crucial qualities of people of dialogue are restraining anger and forgiveness.

A group of Christians visited Prophet Muhammad in Medina. Long talks continued between Muslims and Christians for 3 days. They wanted to go back to their town for Sunday service. The Prophet told them they did not need to go back, that they might pray in the mosque. Muslims left the Mosque to Christians and re-entered after the Christians performed their prayers. They signed an agreement with the Prophet Muhammad (pbuh). According to this agreement, ministers will continue to perform their ministry; freedom of religion will be granted to Christians; their churches shall not be demolished or not be taken over; ministers, priests, monks, and other clergymen shall not pay tax; no one will be forced to accept Islam; if a Muslim gets married to a Christian, he will not force her to accept Islam, he will help her worship according to her religion; if Christians need help to fix their churches, monasteries, Muslims shall help them as a sign of obedience to the Prophet and as charity/blessing of God. There are many such agreements and all of them secure lives, chastity, property, religion, and churches of Christians.

Successors of the Prophet showed the same respect to people of other faiths.

Showing mercy to those on earth is an essential principle for all humanity. This Prophetic tradition does not distinguish between Muslims and people of other faiths as well as human beings and the rest of the creation, including animals and plants.

For example, when Caliph Omar conquered Jerusalem, he was offered to pray in a church. He rejected and said: "If I pray here, next generations may convert this church into a mosque." This instance teaches us all a universal principle: If we do not respect others, we have no right to expect others to show respect to our religion and/or culture.

Prophet Muhammad (pbuh) and his successors rose such a merciful and loving generation that some remarkable people from the generation that followed the companions went to the Caliph of the time to inquire what their punishment would be if they accidentally stepped on a grasshopper. When we look at the outer walls of the mosques and minarets, we see tiny holes made for birds to nest in; this is an expression of the depth of love embedded in the hearts of the earlier Muslims. History is intertwined with such tremendously humane acts; acts that protected even animals and plants. <>

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A man passing by saw two angels arguing over his dead body.

The Angel from Hell said, 'His body belongs to me because he had not done any good in his entire life.' The Angel from Heaven said, 'His body belongs to me because he had repented and left his town to be with good people.



Painting Courtesy: Mahendra Shah

#### PEACE THROUGH DIALOGUE-SIKHISM

Ever see a flower vase containing flowers of different colors. Each flower is contributing its beauty, and its fragrance to the entire bunch of flowers but still maintains its own identity. The rose still remains to be the rose, the lily flower remains to be a lily, and the carnation remains to be the carnation. God created the universe in the same fashion as he created the nature. He created each human being different from each other. No one voice or one person matches with the other. You could recognize the voice of a friend even from far off distances. He created different colors of the human beings as well, some black, some white, some brown, and some yellow. God created this diversity in the universe to create the beauty so we don't get bored of looking at only one kind of thing. He made this universe so beautiful that no one wants to die whether it's a creature that flies, swims, crawls, or walks. Humanity at large did not appreciate this beauty in diversity. A person of one color started feeling superior to one of another color. A person of one religion started feeling superior to a person of another religion.

The principles of Sikhism are based upon equality and justice to all without any discrimination to age, gender, status, origin or in any other respect. The world needs to wake up to the realization of understanding each other's faiths and religions so the humanity at large loves each other rather than hate because of religious boundaries.

Let me just give a few briefs of the Sikh religion. The word Sikh originates from the Pali texts in which the word Sikho is used as the searcher of truth. It was in the 15th Century that the Indian subcontinent had two pre-dominant faiths which were Islam and Hinduism. During those days certain practices such as female infanticide, sati, forcible burning of widows on their husband's pyres, polygamy, practices of ritualism, superstitions, and the caste system whereby unsociability was common. It was at that time there was a need for a voice that could say that all humanity is created by God and they are all equal, all days are auspicious, no time or place can be sacred in itself. That voice was the voice of Guru Nanak with a command to him. "Oh Nanak here is the liquid of immortality, go drink it in my name. I am with you and I bless you, go rejoice in my name and preach to others the lesson of non-discrimination and equality. Let this be your calling."

For the society which was so much infested with the human degradation, it was not possible to accomplish to convey the message of God within Guru Nanak's own lifetime. So the divine light that Guru Nanak had gotten as a direct revelation from God passed on to nine more living Gurus and finally to the holy book Shri Guru Granth Sahib. Each Guru laid emphasis on one or the other aspect of life during this period of 250 years.

 The first Guru, Nanak, rebelled against futile practices, empty rituals, superstitions and idol worshipping etc. He gave the humanity a lesson of one God who is infinite and all powerful.



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Dr. Harsimran Singh has authored several books on Sikhism including the Divine Power, the A to Z's of Healing Through Prayer, the Spiritual Power; and the Power of Prayer.

He has been on several interfaith panels, and conducted many symposia on the miraculous power of prayer through the Divine Power, Inc.

 The second Guru Nanak, the inculcated, the spirit of selfless service, and humility.

The third Guru Nanak, was a great defender of women's rights, he
institutionalized the tradition of community kitchen, langar, and
enforced equality for all rich and poor.

 The fourth Guru Nanak, founded the spiritual Sikh capital to lead the humanity towards a spiritual way of life.

• The fifth Guru Nanak, who was a literary giant gave a spirit of self sacrifice.

The sixth Guru Nanak, implemented the doctrine of spiritual and temperal
equality in the Sikh's character.

 The seventh Guru Nanak, instilled the spirit of fighting against oppression and respect for the hymns of Gurbani.

 The eight Guru Nanak, proved that age has no barrier for gaining the spiritual power that is the gift of God and God bestows upon whomsoever God is gracious.

 The ninth Guru Nanak, was one of the greatest defenders of freedom as he gave his life for defending the Hindu faith while they were being

forcibly converted to Islam.

• The tenth Guru Nanak, gave the spirit of giving up everything to fight against oppression. He sacrificed his four sons, his parents, and gave his own life while preaching the message of love. It was the tenth Guru Nanak, Guru Gobind Singh, who initiated amrit, he gave the title of Guru to the five sikhs to whom he baptized. For the first time in the human history on this birthday of Khalsa in 1699, the Guru title was bestowed upon five most common people and they were made into Khalsa, meaning pure by baptizing them with amrit meaning something that shall never die.

Another example of history was set when Guru Gobind Singh Ji requested amrit to baptize himself from the five beloved ones setting an unequal example of equality having no status difference between the preceptor and the follower.

All these Gurus had instituted the spirit of saint soldier in the Sikh character. The Sikh's proved their saintliness by keeping outwardly looks of keeping long hair and the spirit of praying for the whole humanity in their everyday prayer rather than just for Sikhs. <>

"One day we must come to see that peace is not merely a distant goal that we seek, but that it is a means by which we arrive at that goal.

We must pursue peaceful ends through peaceful means."

Martin Luther King, Jr. (1929-1968)

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# TENETS OF ZOROASTRIANISM FOR PEACE AND HARMONY

The Zoroastrian prophet, Zarathushtra (Zoroaster to the Greeks), who was born some 3500 years ago in old Persia, composed a short but most significant prayer of 12 words among many others, in the Avestan language, the language of all Zoroastrian prayers. The prayer is the ASHEM VOHU, Ashem meaning righteousness. This is the very first prayer a Zoroastrian child is taught.

#### Free Translation of Ashem Vohu Prayer

Ashem (righteousness) is good. Righteousness is best. Righteousness is bliss. It is the highest bliss for the individual who is righteous for the sake of righteousness not for reward or return.

#### What does Righteousness Mean?

Righteousness is a very lofty word but what does it mean to an individual? Righteousness connotes virtues of life. Righteousness means — truth, uprightness, honesty, integrity, justice, decency, sincerity, virtue, morality, benevolence, goodness. These are virtues that we would like to see in the ideal person. However, it is very easy for us to expound these virtues on paper but very difficult to put them into practice in today's materialistic world.

#### How do you put these Virtues into Practice?

In a very simplistic way, righteousness is to do the right thing, at the right time, in the right place with the right means to achieve the right purpose. Righteousness is the universal law that stands for order, progress and prosperity.

According to this law good deeds produce good rewards, and evil deeds have bad consequences. A scientist working in a lab, a mathematician solving a formula, a musician composing music, a person counseling the needy, a mother caring for her family, and a student struggling with his homework are all implementing righteousness in their lives if they act with truth and integrity.

According to the teaching of Zarathushtra, Ahura Mazda (the creator) has given every human being a Vohu Manoh (Good Mind) to help us follow this path of righteousness. With our Vohu Manoh we can not only think, but we can reason and articulate, and this is what makes us so unique from all other living species on this planet. We have a mind that can think, analyze, separate, and distinguish between right and wrong, good and evil.

In the Gathas, the divine songs of Zarathushtra, which form the core principles of the Zoroastrian faith, the Prophet says:

"Shraota Geush Aish Vahishta Avaenata Sucha Manangaha Avarenao Vichithaya Narem Narem Khakhyai Tanuye



Ervad Brigadier
Behram M. Panthaki
behrampanthaki@hotmail.com)

Ervad Brigadier Behram M. Panthaki is a fully ordained Zoroastrian priest who provides honorary service to the Zoroastrian community and runs Sunday school for over 75 Zoroastrian children in Washington DC Metropolitan Area. Brigadier Panthaki took voluntary retirement from the Indian Army after serving for 30 years. He currently works as Human Resources Director at Kingsbury, a non-profit organization in Washington, DC, that runs K-12 day school for children with learning difficulties.

Para Maje Yaongho Ahmai ne Sazdyai Baodanto Paiti" (Song 3; paragraph 2)

"Hear with your ears the highest truth I preach And with illumined mind weigh them with care Before you choose which of the two paths to tread Each one for himself Before the great new age is ushered in" (Dr. US Taraporewalla)

My interpretation of the above passage of the Gathas is that since Ahura Mazda has given every human being a good mind, one must make use of it. When facing any situation, think with your illumined mind and decide for yourself and act. Thereafter, take responsibility for your decision and its consequences, either good or bad.

Zarathushtra also knew that in an increasing fast paced world, his adherents would have very little time to absorb his entire philosophy. So he left behind a short prescription for daily life. He coined a triad of three words – HUMATA, HUKHTA, HUVARASHTA. Good thoughts, good words and good deeds: thought, speech and action, in that order. Unless you think well of an individual you will not speak well of him. And if you think and speak well of an individual you will do something for him, you will help him.

#### Zoroastrian Ethics

Zarathushtra did not prescribe any code of conduct for mankind. Zoroastrianism is not a prescriptive ethic based on obedience, fear, love, repentance or submission. Rather, it propounds a simple philosophy that encourages responsibility of choice that an individual must exercise with a clear mind to ascertain the truth and act in accordance with the principle of righteousness. This responsibility is not only to advance oneself by living a righteous life, but in doing so, to help advance one's family, society, the world and the universe towards frashokereti, the final resurrection, when all will be in a state of perfection and everlasting bliss.

Another maxim in Zoroastrian scripture states: AEVO PATHAO YO ASHAHE VISPAYE ANYAESHAM APANTAM (Yasna 72)

"There is only one path and that is the path of Asha – Righteousness All other paths are false."

What this maxim means is that there are many paths that lead to untruth, but there is only one path that leads to order and righteousness.

Our main mission in life should be to promote Ashem - Righteousness, for that will bring happiness to all and it will make this world a much better

This responsibility is not only to advance oneself by living a righteous life, but in doing so, to help advance one's family, society, the world and the universe towards frashokereti, the final resurrection, when all will be in a state of perfection and everlasting bliss.

place not only for the present generation but also for generations to come. The reader must wonder how righteousness would help in today's world where you are surrounded by dishonesty, corruption, greed and arrogance. To that I would respond that you do your bit, and play your part. If all of us decide to follow our own conscience and do what is right within our own domain; we would have made a beginning. Over a period of time it will spread, may be slowly, but we will have the satisfaction of bringing about a small change in the society that we live and work with. Whatever education you may have and position you may hold in society, if you do not have righteousness, truthfulness, peace and love in your daily life, all is without purpose. Without these qualities human life will collapse.

An individual should lead an active, industrious, honest and above all, a happy and charitable life. To this end, Zoroastrian theology recommends the generation of wealth provided it is acquired honestly and with propriety. This acquired wealth then should be shared with the needy (charity). Charity should be done without expecting any returns or gains; otherwise it is not considered charity. Do not give in charity to have your name displayed on a plaque or to expect something in return. Charity should come from the heart.

We all came to this world empty-handed and shall all leave empty handed. After we have departed we will not be remembered for our material wealth, but for the good words we spoke and the good work we did in our lifetime.

#### Conclusion

I would end by saying let us not forget to follow the principle of Ashem – Righteousness, and recommend that we base every word, every step, every move, and every phase of our life on this principle because:

If there is Righteousness in the heart, There will be Beauty in character, If there is beauty in character, There will be Harmony in the home. If there is harmony in the home, There will be Order in the Nation.

And if there is order in the nation, There will be Peace in the world. <>>



Photograph by Thomas Dix

Whatever education you may have and position you may hold in society, if you do not have righteousness, truthfulness, peace and love in your daily life, all is without purpose. Withou t these qualities human life will collapse.

#### PEACE THROUGH FRIENDSHIP



Father Valles
www.carlosvalles.com

Father Valles came to India from Spain in 1949 as a missionary to start a new St. Xavier's College in Ahmedabad. He represented Gujarat University at the International Mathematical Congress in Moscow, Niece and Exeter. He has published more than 40 books in Gujarati, and received several literary awards. He is a citizen of India and popularly known as 'Honorary Jain'.

Chesterton tells the story of a Catholic family that came to live in a Protestant neighborhood. The Protestant neighbors frowned when passing in front of their house and said under their breath, "God knows what they must be eating in there!" One morning a Protestant boy had to knock at their door to retrieve a ball that had strayed inside. He saw the family at the breakfast table eating, came out clutching the ball and shouting through the street, "They are eating porridge! They are eating porridge!" He was excited and happy that just like any other British family they too were eating porridge.

Prejudices grow through lack of contact. We may live in the same neighborhood, but if we don't mingle we don't know each other, and we nurse all kinds of fantasies and falsities and distortions of reality about each other. In India I heard this phrase from Hindu friends referring to some fine Muslim acquaintance of theirs: "He is such a good person that he couldn't possibly be a Muslim!" That is a compliment for that Muslim person, and a slur on their religion. I also remember what was lovingly said to me in playful jest: "You are such a nice person that you couldn't possibly be a Christian!" I had smiled. I knew that it is only when we meet face to face that prejudices can be dissolved and friendship born.

I count myself fortunate that, my first Indian friend in Vallabh Vidyanagar University (Anand) where I went to learn the Gujarati language was a Jain. A fellow student and fellow boarder in the hostel, he was Harkishan Becharlal Shah from Khambhat. Thus my first contact with Jainism was through a person, not through a book. That made all the difference. Harkishanbhai brought to me the living practice of Jainism from the direct, simple, devout, standpoint of a Jain lay person. He didn't prefer go to the cinema. I asked him why. He answered, giving me his life principle I have remembered to this day: "If I can do without something, I don't go for it." Jain wisdom in a nutshell. He explained to me the idea of Paryushan, as he was observing fast those holy days. At that time I had no idea I would be giving talks to Jains at the Paryushan in Mumbai in the years to come. My first talk in Mumbai was presided over by the then member of the Indian delegation to the UN. Chimanbhai Chakubhai Shah. It was later explained to me that he had been chosen for my talk so that with his knowledge, his wisdom, and his diplomacy he could correct any errors I might make being new to Jainism. We became lifelong friends.

Official dialogue between followers of different religions is fundamental for mutual understanding and for world peace it has to flower into personal friendship. That is the message. <>

"If we have no peace, it is because we have forgotten that we belong to each other." Mother Theresa

#### **VEDIC & SHRAMAN CULTURES OF INDIA**

Many western scholars claim that Jainism was founded by Bhagawan Mahavira in the 6th century BC. This is accurate from an organizational and reforming perspective. But from a philosophical perspective, the major tenets of Jainism trace back to a much older culture of India – the Shraman Tradition. The Shraman Tradition is likely Pre-Aryan in origin. That is, its origin is prior to the Aryan migration to India that took place around 1500BC. Shraman tradition is said to be Pre-Vedic meaning its philosophy being different from the Vedas (which were compiled between 1500-1100BC). Therefore we had two principle currents prevalent in India during those times – Vedic and Shraman — with Jainism having it roots in Shraman Culture. The Shramanic philosophy was systematized by Jain Thirthankars starting from Rishabdev Bhagawan continuing to Mahavir.

The word "Srama" means labor. The wandering mendicants, as they are commonly known, were named Shramanas because of their observance of strict austerities, renunciation of worldly affairs and reclusion. These Shraman monks believed in the soul's ability to transmigrate and achieve god-hood through shedding of Karma. In addition, they believed in observing austerities, being reclusive and non-violent. All of these are essentially Jain tenants. The major "named" Shramana branches prevalent during early India were the Jains, Buddhists, Ajivakas and Sankkyas (there were many monks who were just known as Shramana monks without any particular affiliation). On the other hand, the Aryan (Vedic) people who settled in India, were nomadic and in search of happiness, prosperity and materialistic enjoyment – worshipping many gods to fulfill their needs. As they settled and conquered the lands, they would have encountered people with very different attitude toward life than theirs. After the Aryans settled, they quickly began to think more deeply as they assimilated with the indigenous people of India, imbibing some of the philosophical ideas of the Shramana Culture. This can easily be seen from studying the transformation of ideas from Rig Vedas (the earliest Vedas) to the Upanishads.

Just prior to the time of the Upanishads (around 800 BC), the interaction and influence of Shramanic culture on Vedic ideas (known as Brahmana around this time) intensified enriching the thoughts of the latter. With the acquaintance of ideas like non-violence, austerities, soul and karma, they started to think deeply and determined a course that would create theories based on some of these ideas. This is readily seen in many of the Upanishads including the Chandogya Upanishad where, for example, a rishi explains the secret of the soul's true nature to his son. In addition, there are many question and answer sequences with conversations on the true purpose of life, life after death, science of atman take place (Yajnavalkya is featured prominently in these passages). So, with the intellectual fervor set, the most important challenge to Vedic and Post-Brahmana Culture was ready to take hold. Rrishis and sages challenged the usefulness of the Sacrificial Rituals. The Shramanic monks (Jain Thirthankar Neminath) already challenged this



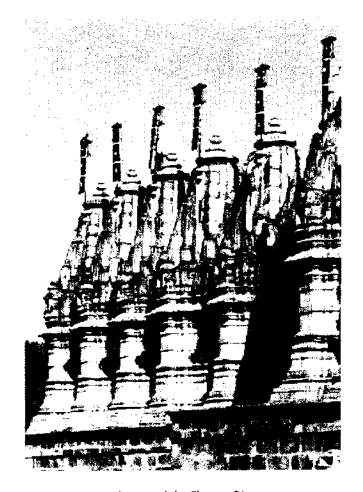
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Rajiv has been an active contributor to Jain community for over 15 years. His articles have previously been published in the Jain Digest and other Jain circulars. Rajiv has given talks at Bhartiya Vidhya Bhavan programs and has been a lecturer for children during Payushan at Jain Center of NJ. He also teaches at Patshala.

long before the Upanishad period, however, now, the intensity grew to a tipping point as Parsavana and ultimately Mahavira and Buddha organized a final assault on the Brahmin Priestly practice of Animal Sacrifice. Within a few hundred years from this point, animal sacrifices were largely discontinued. The great sage Sankara in the 8th century AD finally assimilated ideas of Vedas, Upanishads, Shramana (Jainism and Buddhism) into what is known as Vedanta.

As we can see, Jainism's origin is much older than 6th century BC since Shraman thought is quite likely to be pre-Aryan. Wandering ascetics (Shramanas) walked in India during the Vedic period influencing the thought of people with their values of non-violence, austerities, and transmigration. This can be considered early Jain Philosophy. Both Vedic and Shramana culture have influenced each other for thousands of years. For example, Jain idol worship, Pujas, Bhakti are likely Vedic/Brahmana influences. Therefore, the synthesis of Shramana and Vedic Cultures over the years has resulted in the Indian culture we know today. <>

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Photograph by Thomas Dix

#### THANK YOU, AND PLEASE

As a Christian, I write to express both gratitude and anticipation to the Jain community. My gratitude stems from the contribution of Jaina practice and theology to Christian practice and theology, particularly the theology of Martin Luther King Jr., and the impact of that theology on the Civil Rights movement in the United States. Someone has cynically said that gratitude is the anticipation of favors yet to come, and in addition to expressing gratitude, I write in a spirit of anticipation. Jainism is a rich faith, and it is my hope that its trinity of values, *ahimsa*, *aparigraha*, and *anekantvada* will provide an important corrective to American Christianity's absolutism, tolerance of violence, and subservience to consumerism.

The Civil Rights movement of the 1960s was as successful as it was, largely because it was a non-violent movement. This fact is particularly startling, since it had little to draw on by way of non-violent example in its larger cultural context. Rather, wars tended to accompany social change in the United States. The nation, and with it democracy, were born in violent revolution, and war accompanied the abolition of slavery a little less than a century later. Yet, while violent acts attended the activism of the 1960s, the movement itself was radically non-violent, and this was largely due to the efforts of Martin Luther King Jr.

King was a brilliant scholar, and he certainly knew that non-violence was not without precedence amongst Christians. The Society of Friends (Quakers) had long advocated pacifism, and, indeed, one can read several of the teachings of Jesus as non-violent manifestos. Yet, King found another, more recent model for his non-violent strategy in Mahatma Gandhi. He traveled to India a decade after Gandhi's death in order to "observe firsthand Gandhi's legacy." Gandhi's practice of aparigraha deeply impressed King, and after his visit to India, he spoke frequently of his wish to reduce his own consumption. Indeed, his desire to live by the principle of aparigraha led to some marital tension since he resisted his wife's desire for a larger home and he drove a "run-down old car." <sup>2</sup> However, King's statement "Christ furnished the spirit and Gandhi provided the technique" suggests that ahimsa was the most important concept that King learned from Gandhi. Indeed, non-violent resistance became the backbone of his strategy.

Just as King found inspiration for the Civil Rights movement in Gandhi's beliefs and practices, Gandhi also learned from others, among them the Jain community. Pratibha Jain tells us that Gandhi's secretary reported that Jainism influenced his life and policies.<sup>3</sup> A more compelling proof of Jainism's influence on Gandhi, however, is the fact that his life so thoroughly demonstrated Jaina values. Gandhi's ashram movement provides compelling evidence of his adoption of the idea of aparigraha, and his answer when asked to prosecute those who had assaulted him on his arrival in Durban is a poignant example of anekantvada. He did not blame them, he said, because they believed that he "had made exaggerated statements in India



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Tim Helton has a Bachelor of Arts in Ministerial Studies from L.I.F.E. Pacific and a Master of Arts in Theological Studies from Claremont School of Theology. He is currently a Ph.D. student at Drew University in New Jersey where he is studying the Anthropology of Religion. He traveled to India for the first annual International Summer School for Jaina Studies, where he developed a love for Jain people and their rich religious tradition. Tim is also deeply interested in interfaith dialog as a vehicle for religious self-critical thought.

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about the whites in Natal." "It is no wonder that they were enraged," he declared. While he knew that he had not made "exaggerated statements," his response demonstrated that he understood more than his own perspective in the situation. Finally, as I have indicated, ahimsa became the backbone of King's strategy. This is because it was the hallmark of Gandhi's movement as well. The 1930's Salt March is legendary for the fact that it galvanized a nation in its desire for independence, but it also symbolized the nonviolent struggle that eventually won that independence.4The United States, though largely unaware of the fact, owes much to Jainism for its lessons on ahimsa mediated through Gandhi, and practiced by King. Without such lessons, we might have endured yet one more violent social struggle like that of the War of Independence and the Civil War. I write, then, in gratitude for the contribution of Jaina philosophy to Christian theology and its material effect on social policy in the United States. However, I also write in anticipation of benefits still to come from dialog between Jains and Christians, for Christians have much to learn from Jains.

One of the most important things that Jains can teach Christians is the meaning of aparigraha. American Jains, like all Americans, live in a consumer culture. Billboards, television and radio commercials, and printed ads bombard Jains as well as Christians with the message that their lives will be infinitely better with just one more purchase. Unfortunately, while Christians have a rich ascetic heritage, American Christians know little and understands less of that heritage. As a result, American Christianity is often complicit in rather than resistant to consumerism. For Jains, on the other hand, aparigraha is a core belief, and, in their sadhus and samnis, Jains have living examples of its practice. As a Christian, then, I ask for your help. Teach us how aparigraha can confront our culture's relentless demand that we continually consume ever more things.

To be clear, I am not asking that Jains teach Christians to be generous. American Christians, like Jains, are amongst the most generous people in the world. They give blood to the Red Cross; they give food to the homeless; and they give money to world relief organizations. It is not, then, generosity that we American Christians need to learn from Jains. Rather, we need to learn what aparigraha can teach us about consuming. Show us how this important Jain concept can help us the next time that advertising creates a longing for a new car or wide-screen television, or the next time that we walk through a mall and see still another pair of shoes that we just have to have. Nor will it be enough for us merely to learn the word or its meaning. It will be helpful if the Jain community provides us with practical examples of implementing aparigraha to educate the American society absorbed in the consumer culture.

<sup>1</sup> Michael J. Nojeim, Gandhi and King: The Power of Nonviolent Resistance, (Westport, Connecticut: Praecer, 2004), 184,

<sup>3</sup> Pratibha Jain, "Gandhi and Jainism," lecture to International Summer School for Jaina studies, Jaipur, India 23 June 2005.

<sup>4</sup> Ved Mehro, "Blozing a Trail: Gandhi's Salt March Gave the World a Glorious Lesson in Civil Disobedience," Time

#### **EXHIBITION**

#### a great media of communication and dialogue

Despite its formidable history, the Jain faith has less than 10 million members, the vast majority whom reside in India. Only 1% of the world's population is even aware of Jainism. This poses a challenge for many of us active in the interfaith activities.

Today, an estimated ten thousand Jain families live in North America. Though many go often to the temple, and some regularly attend pathshala (Jain educational classes), few truly understand and apply the principles of Jainism in their day to day lives.

Why, a philosophy that has so much to offer is understood so little? This is because Jains, the followers of Jainism, have historically remained passive and complacent both in the practice as well as in active promotion of their great philosophy. "Understanding Jain Way of Life" a 72 penal JAINA exhibition, is our attempt to address this issue.

#### Background and inspiration:

As JAINA delegation was preparing to attend the Parliament of the World's Religions summit held in Barcelona, Spain, during the summer of 2004, JAINA thought that an exhibition on the introduction to Jainism could be very effective in this interfaith environment, where we were only a very small minority. A small 16 penal exhibition was constructed and displayed in Barcelona. The overwhelming success and positive feed back from that exhibition set the stage for the construction of a larger exhibition for JAINA 2005. With a strong support from JAINA Executive Committee, JAINA Exhibition committee was formed. And the exhibition was designed with the following purpose.

- to educate its viewers about the Jain philosophy and its rich, scientific, and historic background
- 2. to expose the Jain youth to their glorious heritage
- 3. to motivate its viewers to apply these ideologies in their every day lives
- 4. to unite members of the Jain community

This exhibition named 'Jain Way of Life' is dedicated to the youth, who are the future of Jainism. For illustration, the structure of panels is described below.

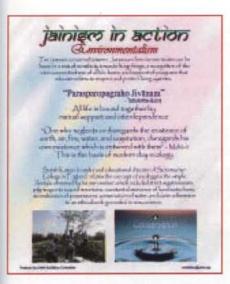
The Essence of Jainism – in this section, the three fundamental Jain principles are shown. It is important for better understanding, that a religion be able to be simplified. This simplification may, in no way, replace the complex philosophy. It is merely a condensed form of this philosophy, and is therefore easier to practice.

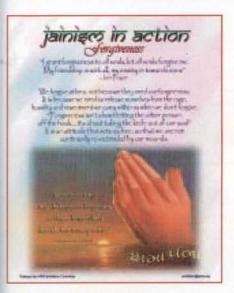
Panels in this section – Essence of Jainism, Non-Violence, Anekant of the Jains, The Blind Men and the Elephant, Aparigraha.



Sudhir M. Shah Sudhir@ahimsainc.com

Compiled by Sudhir M. Shah, Chair, Exhibition Committee Sudhir M. Shah chairs the JAINA Exhibition Committee. He has been involved in Jain education for over 10 years and is a Jain representative of Yale University Interfaith Group. The exhibition is available on loan to any center at a nominal cost to support the JAINA exhibition projects.







Philosophy – after understanding the fundamental principles, one may now comfortably delve deeper into the Jain philosophy and attempt to understand the more complex, and abstract parts. Panels in this section -The Concept of Jina, Siddhachakra, Worship, Soul, Karma, Jain Symbols, Swastik.

Common Misconceptions – this panel addresses some of the most common misconceptions about Jainism, in an effort to correct them.

Jainism in Action – the next step is to bring the Jain philosophy from ideals and ideologies to practice, and integrate them into our daily lives. Panels in this section – Jain Conduct, Forgiveness, Conflict Resolution, Humanitarian Service, Social Activism, Vegan Lifestyle, Environmentalism, Socially Responsible Investments, Yoga & Meditation.

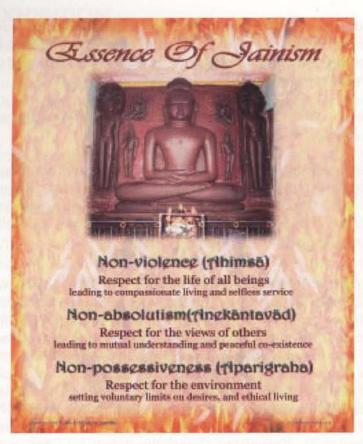
Knowledge – it is important to remain a free thinker. For this reason, we have taken a step back, into the history of Jainism, to see where our current knowledge of the religion comes from. During the sixth century BCE, the Jain's most recent prophet, Mahavir revived the religion, and our current practices and beliefs stem directly from his teachings. However, there was no writing during his time and so his teaching were passed down orally from teacher to pupil until they were finally compiled into texts. This section includes these texts as well as acharyas, the Jain's spiritual teachers, who were particularly prolific in their work. Panels in this section – Jain Dharma Through Time, Jain Scriptures, Kalpasutra, Tattvartha Sutra, Jain Acharyas (4th Century BC – 2nd Century AD), Jain Acharyas (5th Century AD – 7th Century AD), Jain Acharyas (7th Century AD – 16th Century AD), Jain Shravikas

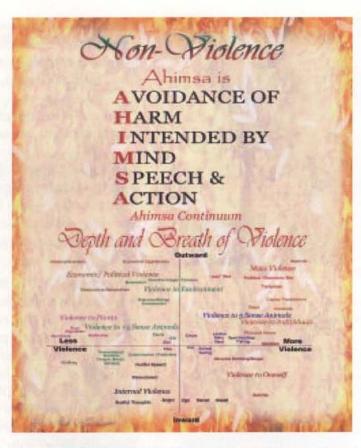
Jain Contribution – Many of the things in this section are amazing because you had previously believed them to be of Western scientific origin. This brings to your attention as to how advanced and scientific the religion, and its members, truly was. We have again kept this authentic by providing quotations from the ancient Jain scriptures. Panels in this section – Religion and Science, Jain contribution to Atomic Science, Applied Physics, Mathematics, Biology, Anatomy & Physiology, Psychology, Cosmology

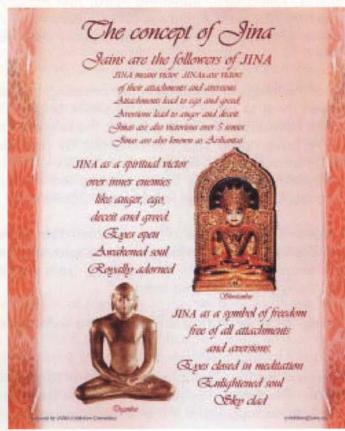
Jain Temples – the next section is a slideshow of Jain temples. Jain art has been unique since its conception. This is evident in the engravings and layout of the ancient Jain temples. Panels in this section – Jain Art and Architecture, Jain Temple, Many prominent Jain temples.

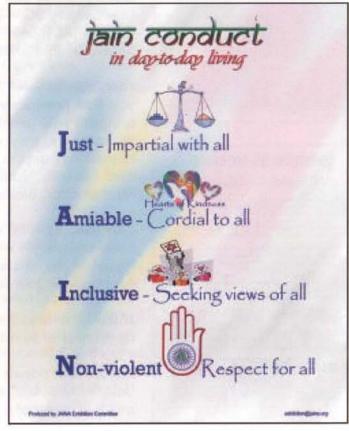
JAINA – finally, the ongoing effort of JAINA is presented to increase the awareness of Jain religion.

A sample of panels from several sections is displayed to give an idea of this 'Jain Way of Life' exhibition. The entire exhibition is available on loan to any Jain center at a nominal cost to support the JAINA exhibition projects.<>











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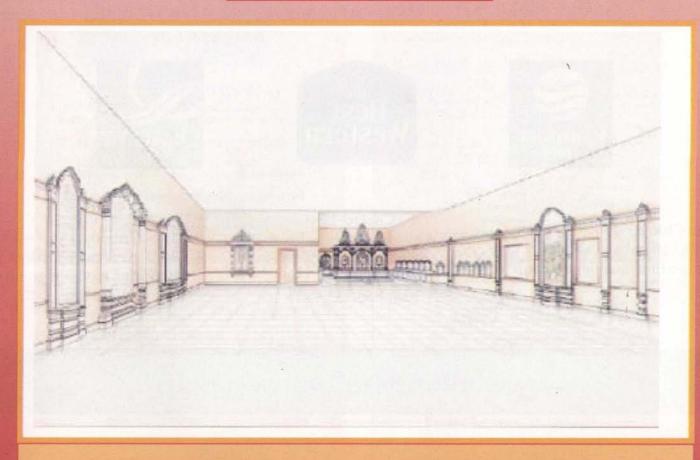
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# JAINA Convention 2007 BEST WISHES & COMPLIMENTS

LIVE AND LET LIVE



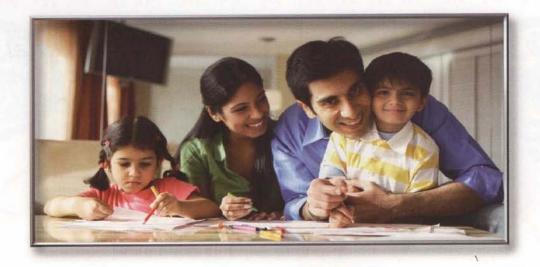
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Congratulations
to Jaina Convention and Best Wishes to
Jaina volunteers for
their dedication and tireless efforts



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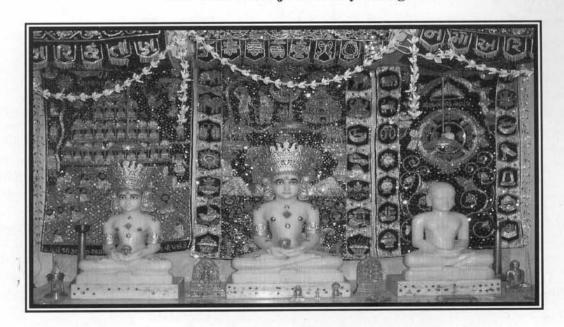
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Peace, like charity, begins at home —-Franklin D. Roosevelt



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ITAN WASHINGTON



# Contgratulations and best wishes

to

Federation of Jain Associations in North America on

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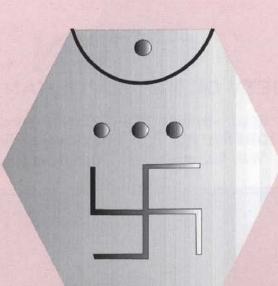
Jain Society of Metropolitan Washington

Established: 1980 Jain temple: Since 1989 Membership:550 Families











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Professor Dipak C. Jain d-jain@kellogg.northwestern.edu. www.kellogg.northwestern.edu

A distinguished scholar and teacher. Dipak Jain has been dean of the Kellogg School of Management, Northwestern University, Evanston, IL., since July 2001. He brings more than 20 years of experience in management, marketing and education to his position. A native of Tezpur, Assam, a northeast state in India, Dean Jain was born in 1957. His father, a teacher, instilled in his son the importance of education, a lesson Professor Jain has taken to heart with unmitigated passion throughout his career.

# ESSENTIAL OF JAINISM: A PLATFORM FOR LEADERSHIP

Through its foundational teachings of *Ahimsa* (nonviolence), *Aparigraha* (nonpossessiveness), *Anekantavada* (multiplicity of viewpoints) and others, Jainism offers many insights of profound value for leaders. Through such practices, one can endeavor to eradicate the *Päpsthänaks*—those qualities such as anger, criticism, violence and deception that form impediments preventing a liberated soul.

The world today seeks the enlightened leader, one who is responsible both for creating shareholder value and value for society in general. The challenge of preparing such leaders is one that confronts business schools. No longer is it sufficient for leaders to concern themselves narrowly with material gain only. While shareholders and those involved in the life of an organization do indeed seek material returns, they also wish to balance those returns against the larger social good that they and their colleagues can effect. Hence, today's leader must be aware of an array of responsibilities inside and outside the organization.

Jainism can help cultivate this sensibility through its emphasis on right thought, right speech and right action—the underlying framework for nonviolence. By practicing nonpossessiveness and controlling the desires, Jainism encourages leaders to look beyond mere material objects, finding a more profound central focus and motivation. While yesterday's "command-and-control" leader used authoritarian tactics to manage people, today's leader understands the importance of seeking a multiplicity of perspectives in a world moving ever faster and growing increasingly more complex. By benefiting from others' counsel, the leader not only increases the odds of making wise decisions, but also creates an environment based upon compassion, since *Anekantavada* requires us to regard the world through the eyes of others, not merely through our own limited view.

Personally, these principles have helped me tremendously in both my day-to-day practice as dean of the Kellogg School and in setting the school's strategic direction.

For example, the principle of nonviolence may be translated as "inclusiveness," and so in creating an organizational culture around this important tenet one learns not to hurt people but rather to include them in an environment that is caring and enables them to achieve their full potential. In addition, multiplicity of viewpoints creates a culture of mutual respect and trust, since, rather than following just a single perspective, the leader and the organization benefit from many views that allow for context-dependent assessments and a more nuanced understanding of reality. Nonpossessiveness, in turn, helps cultivate socially responsible leaders, since they are not merely pursuing the maximum personal gain for themselves or their family. Instead, they regard the larger social fabric and seek to make a positive difference in the lives of others too. For academics or knowledge

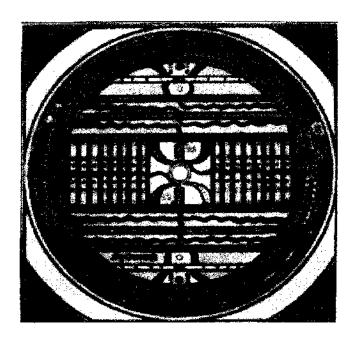
workers, one way to cultivate this quality is by sacrificing lecture fees when making public appearances. Doing so helps place the focus on the benefit others derive from the information communicated, rather than concentrating on personal gain.

Great leaders are those who inspire caring, inclusive cultures where people can thrive in pursuit of organizational goals, and where all are collaborating toward a common good. The practice of Jainism helps a leader achieve this objective, creating value for everyone throughout the organization. Indeed, the real essence of leadership is making a difference in the lives of employees, getting the best performance from them while helping them realize their potential.

While the principle of nonviolence confers the benefits described above, another important quality associated with it is its emphasis on forgiveness. For leaders, to forgive is good, to forget is better and to move forward is best of all. The sense of forgiveness that arises through the practice of nonviolence enables leaders to put the past behind rather than carrying negative experiences forward where they undoubtedly cause impediments to future beneficial action.

Indeed, at its heart, Jainism is a very forward-looking framework. Since great leaders must anticipate change and prepare for uncertain events, Jainism helps instill the focus, ability and energy to allow leaders to excel, telling them in effect:

"If we let the past control our present, there will not be any future." <>



Painting Courtesy: Mahendra Shah

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#### TRADITIONS OR FUNDAMENTALISM?



Vinod Kapashi, UK vinod@kapashi.wanadoo.co.uk

Dr Vinod Kapashi, a Jain scholar, has explored few traditional beliefs and explained how they have affected our religious thinking and actions. Do we need to change? Dr. Kapashi has lectured in the Parliament of Worlds' Religions in Chicago, Cape Town and Barcelona. He is teaching Jainism since 15 years and has gained Ph. D. in Jain sacred Hymns (nav-smarana). He is the president of Mahavir Foundation and takes keen interest in Interfaith activities in the U.K having served as the president of the Harrow Interfaith Council in the past.

Dhammomangal mukkitham, ahimsa, sanjamo tavo Devapi tam namassanti jassa dhamme saya mano.

(A religion based on non-violence, self-control and austerities is the auspicious and best one. Even the Gods bow down to him whose mind is fixed on this religion. Dasa-Vaikalika- Sootra 1/1)

Our saints, scholars and even lay Jains have stressed upon us that our religion is based on solid principles, age-old values and teaching of Bhagvan Mahavir. Our religion stands on the bedrock of principles, which are timetested and eternal yet, relevant for any time and any place. Those who have studied Jain scripture would happily subscribe to these ideas. Our religion indeed is based on eternal principles like non-violence (Ahimsa), consideration and acceptance of multiplicity in human thinking and approaches (anekantvada) and non-possessiveness (aparigraha). These are enough, if we understand properly and practice them to have a peaceful co-existence and sustenance of environmental harmony.

Bhagvan Mahavir our 24th Tirthankara who taught us these values was a great philosopher, thinker, reformist and above all a great environmentalist. He has provided guidelines and code of conduct for every human being on this earth.

It is now more than 2,500 years of His nirvana and we have been left with the great legacy of His thinking and His discourses. Jainism, like any other religion has gone through quite a few changes over the past two to three thousand years. What we follow now as day-to-day rituals and minute behaviour patterns were not all explained in our original scriptures. We follow certain guidelines based on what our great saints and acharyas have given to us in post-scriptural books. Patterns of rituals were carefully worked out like how one should sit whilst doing certain rituals or how to recite certain verses (gathas). There are certain lines of verses, which only man can recite. Certain books which can only be read at particular times by particularly qualified person or persons and so on. A strict code of conduct as to what food should be consumed at what time, in what quantity and at what stage were all meticulously written down by our acharyas.

Now the question is being asked: Do we need to examine and change at least some of our practices? Do we need to replace some of the wordings in Pratikramana Sootra to make them more relevant? We ceremoniously and like a parrot recite certain verses during the time of Paryushana, which were written down when our forefathers used to cook food by using cowdung cakes. They have mentioned everything related to that particular lifestyle. All these seem out of trend and out of place to our young people now.

Our acharyas have laid down rules of giving our money to various meritorious

causes. They have carefully devised systems of different accounting methods of all such incomes. We are advised that we must give money to various causes. Seven different places or kshetras have been mentioned. Making and installing an idol comes on top of the list<sup>1</sup>. This was a very good idea when it was formulated. However over the centuries, we have maintained the same thinking, same ideal and same pattern of donating our money. As a result there is always a surplus in temple-funds and less money in other humanitarian accounts.

Questions are being asked now by our young people as most of them think that we ought to change. We do respect the fundamental values and teaching, which are eternal, but we do need to examine certain guidelines, which are related to a particular time or place. At least let us not cultivate fundamentalism over certain ritualistic practices. I use the word fundamentalism here because I have noticed that there are group of people who follow every ritual, every pattern and every advice as to what to eat and how to eat with utmost precision. Not only that they are quick to criticize or condemn others who do not follow such patterns. Every small posture whilst doing certain rituals has to be observed with strict care and precision- they would say. Even a colour or make of your rosary and the cloth (katasanu) you sit on are more important for them then concentrating on God's name.

It is widely noticed that most Christians have accepted the theory of evolution (at least in part) and say that whatever is written in Bible about the evolution, is not the ultimate and final truth. However, some of our Jain scholars still maintain that there are two Suns, which are circling round the earth, and the earth is flat. For them modern concept of astronomy is just not acceptable.

There are many issues and many other points, which one can discuss without arriving at any certain conclusion. One can go on listing many points, which needs to be addressed. But the main point is this: Do we really believe in philosophy of many-sided approach or multiplicity of different view-points (anekantvada)? Are we prepared to listen to others and respect their views as well? If so are we prepared to sit down and have a meaningful dialogue? Are we prepared to re-examine some of the post scriptural advices and be bold enough to challenge them? Let us meet, discuss and explore few things. We have not yet decided who we are and what is the name of the last Tirthankara? Is our religion a Jain religion or Jaina religion? (We do not find two different spellings like Islam or Islama). Who do we believe in: Mahavir, Mahavira, Mahaveer or Mahaveera? Time for a dialogue, if not interfaith then for intra-faith it should be. Michchhami Dukkadam. <>

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indeed is based on
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enough, if we understand
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to have a peaceful

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<sup>&</sup>lt;sup>1</sup> Seven Kshetras are: Jina-Murti, Jina Dravya, Gyan Dravya, Sadhu Dravya, Sadhvi Dravya, Shravaka Dravya, Shravika Dravya.

#### THE ONE WHO KNOWS THE ONE, KNOWS ALL

I've heard it, the Blessed one, that the Lord Mahavir has said: "The One Who Knows The One, Knows All and The One Who Knows all, Knows the one".

#### What's this world like?

From time immemorial the people have been trying to know the outside world. From the dust particles to the Mountains, from the water-drop to the ocean, from the earth to the solar system, and beyond that the stellar system and beyond that the milky ways and the stars. Man has been curious to know them and have tried to work out a solution. Physics discovered 'atom' after having traversed through this infinite expanse, even reached the 'waves' and the 'event' across the ways. Across the events is the one that never happens. Science calls it 'the field'. This infinite region where the events are happening is bound by the inevitable law of cause and effect. And whatever man knows till now by that, that is the ultimate truth of physics. These events have a sequence. There are few equations in this sequence. These equations can be expressed through mathematical symbols. No difference is perceivable between the events and that which is happening. The one that is beyond happening can be the background of all events. Events are only possible when something is to happen. So, it is not at all possible to draw out a differentiating line between all that is happening and all that does not happen. The expanse from a particle of sand to the stars has now been limited to that 'One' by knowing whom all other things are known. This is the limit of physics. It knows only qualities and considers these essentials for substance. There can not be substance without qualities and qualities without substance. It has been the assumption till now. These qualities are: weight, color, form, odors etc.

#### What's the weight of the substance?

It is known now what physics defines as weight is the result of gravity. What weights 4 kg? on earth will only weigh 1 kg. on the moon. It is because gravity is four times less there. There is weightlessness in the space where there is no gravity. The cosmonauts have experienced it the first hand. They have, therefore, to use special instruments for physical and mental effects of gravity and have to undergo a specific training. Weight is not at all a quality of substance. Substance has no weight in itself. Weight is the effect of mutual attraction. That weight is of one matter fragment upon another fragment. Even that effect is reciprocal. The earth pulls man and man pulls the earth. It is a different thing that the earth is larger in size. Its gravitational force is higher in total quantity. That is why man can not pull it but it can pull man as a larger magnet pulls the smaller one.

Discovery of atom changed the concept of color and form. With the nucleus even the form disappeared. In this process whatever was obtained could not be called matter according to a conventional definition. The source of matter is that which is not matter. That is only vacuum- 'Utter nothingness'-



HH Muni Roop Chandra
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New Delhi, 110013

Muni Roop Chandraji Maharaj was initiated under the Acharya Tulsi Sangh. He is the founder of 'Nav Terah Panth' and 'Manav Mandir Mission' and has authored over 15 books. He is a poet, writer and philosopher; and has walked over 35,000 miles bare foot in India and Nepal. that which is empty fills up everything. That which has no shape-is amorphousis behind all shapes. That which can not be experienced through sense is the one that they have been experiencing. It seems to be a paradox. Laotse has very aptly observed that 'paradox is the language of truth.'

Pudgal: Attributes of Melting and Fusion

Mahavir defines Pudgal: that which melts and crumbles down, takes on forms. Defines the matter: the one which contains GUNA (attributes) and Paryay (constant change). The statement is very simple. But it has been grasped after going through all complexities. Matter is that which has a form. It is created and destroyed constantly. Matter and form are two different things. The attributes of Form are not in the matter but only the matter has a Form. The attributes of the matter that the physical science takes up as reference; in fact, belong to the Form. They keep changing with the Form. They are not the attributes of the matter. Matter does not have any attribute. The aroma of the rose, the taste of a ripe fruit, the feel of a luxuriant grass, the malice notes of a musical instruments, the fascinating smile of Mona Lisa are all related to form. Form is not shape; though shape is a kind of form. Form is the ultimate end of the constant cycle of change. Change is a constant thing. So, form keeps changing. Form is an expression. The attribute is the medium of expression. There can not be a form without attribute. There can not be attributing without a form either. What the physicist perceive as the events of the unified field are also Form. That is expression too. Mahavir considers that too as Paryay-melting away-crumbling down, taking-changing of shapes come under Form, come under Paryay. Paryay is the product of matter, not the Matter itself. Meeting and crumbling is the consequence- end of Pudgal not the Pudgal itself. What is then Pudgal itself? What is matter? We do not Know. Science explores the mathematical equations only. These equations stop at Form only. Science does not look beyond that. It accepts that it can not be known.

Divisions is in Matter, not in knowledge

At the conclusion of his ten-volume 'Synthetic System of all knowledge' Herbert Spencer has confessed that reality is unknowable. Mahavir says we do not have to stop at this point. Knowledge has infinite dimensions. Democritus could not go beyond atom. Enjoyment, Form, Odor and Touch are all in the atom. After establishing that he became silent. He had assumed that the atom was unbreakable and there was nothing else to be known after that. Einstein split the atom and gave the foundation of the nucleus - electron moving round the proton - a miniature solar system. Then it went farther than that from particles to wave and then quantum. Further than that-events. And now the theory is that of the unified field: thereby meaning that the whole universe- from the minutest to the largest-is an interrelated thing. Activities are forms too. Even they will be invaded. Even the field as a concept is a mental form. What is that in which exist all these but which is not all these. Mahavir says knowing of that is important. Once you have known that One then all other things will be known by themselves. The one who knows One, he knows all, the one who knows all, knows one. Know the cosmos, the nucleus will be known by itself. Division is in the Matter, not in Knowledge.

Weight is not at all a quality of substance. Substance has no weight in itself. Weight is the effect of mutual attraction. That weight is of one matter fragment upon another fragment. Even that effect is reciprocal. The earth pulls man and man pulls the earth. It is a different thing that the earth is larger in size.

#### **JAIN LITERATURE**



Prof. Sagarmal Jain 35, Oswal Seri, Shajapur (M.P.) Phone: 91-7364-22218, 227425, 227405, Fax: 91-7364-226038 bhattcomp@rediffmail.com Prof. Sagarmal Jain is M.A., Ph.D. in philosophy, and Secretary of Parshwanath Vidyapeeth, Varanasi, India. He has held several academic positions; and over 25 Ph.D. degrees have been awarded under his supervision. He has authored more than 25 books and 150 research articles; edited 160 books; and participated in numerous seminars in India and abroad. He is the General Editor of the Encyclopedia of

Jaina Studies.

Among the religions of the world Jainism is a very minor religion, because it does not cover even one percent of the total world-population; but its literacy contribution is not much less than other world's major religions. As per available information total volume of known Jain works is more than twenty thousand and number of total Jain manuscripts is more than one million.

The word 'Jain literature' does not mean only the Jain religious and philosophical literature. It also includes the secular literature written by Jain seers and scholars. Thus it covers a very vast area. It includes various branches of knowledge, such as metaphysics, ethics, epistemology, logic, cosmology, biology, physics, chemistry, mathematics, geology, geography, history, astronomy, and astrology, various arts, architecture, grammar, linguistics, medical sciences and so on. In Jain canonical literature these different subjects are inter-mingled, though there are some specific Jain works which deals only their own subjects.

Though the primary Jain literature was composed in Präkrit Language, but later on Jain scholars composed their works in Sanskrit, Apbhramsa, Kannada, Maru-gurjer, Hindi, Guj¥ati, Ma¥athi and English also. Its composition had been begun from 5th century B.C. and remain continue till today.

We can divide total Jain literature into these five categories:

- 1. Canonical literature along with its commentaries.
- Works on Jain metaphysics, karma philosophy, cosmology, epistemology and Logic.
- 3. Works on Jain ethics, Jain code of conduct yoga and religious rituals.
- 4. Works on religious preachings along with Jain narrative literature.
- 5. Jain literature on secular subjects.

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So far as Jain canonical literature is concerned it is composed in Präkrit between 5th century B.C. and 5th century A.D., on the basis of the preaching of the Tirthankaras. This canonical literature includes many books; we find a detail list of these works in Nandisutra (5th Century A.D.). In which 12 Angas, 6 vasyakas, 31 Klikasktras and 29 Utklikasktras, in all 78 works had been mentioned. According to Svetambara tradition among these 78 works, one Angagama i.e. Dristivada, 15 Klikasktras and 11 Klikasktras are not presently available, but the remaining 51 works are available. According to Digambara tradition except a very little part of Dristivad, all the canonical literature has been lost. It is believed that on the basis of some remaining part of the Dristivad, Digambar Acryas have composed some works, such as Ksayapahuda, Satkhandgama, Tiloyapannati, Samayasra, Niyamasra, Pravacanasra, Mulcr, Bhagvati-Ardhan etc.

According to Svetambara tradition at present 11 Anggamas, 12 Upngas, 6 Chedasktras, 4 Mulasktras, 10 Prakirnakas and 2 Chuliksktras are available. This canonical literature restored through five councils. The first council has met at Ptaliputra after the 150 years of Mahvira's Parinirvna, under the leadership of Sthulibhadra. The second council has taken place at mountain Kumari in 2nd Century B.C. in Orissa, which was organized by the king Kharavela. The third and fourth councils took place at Mathura and Vallabhi simultaneously in 3rd century A.D. under the leadership of Skandila and Ngrguna respectively, till the third and fourth councils canon had been retain orally, It is in the fifth council at Vallabhi in Gujarat in the year C 453 or 466, under the leadership of Devardhigani, after the final editing, canon had been given written form.

The composition of commentary literature on the canonical works had been begun from 3rd century A.D. First of all, on the canon, Niryuktis were written, in Präkrit Poetry they deals with the technical terms of the canon along with some information regarding the subject matter of that particular work.

After Niryuktis, Bhsyas and Curnis had been written respectively. They discuss the subject matter of canonical works in detail with some concrete examples. Where as the Bhsyas had been written in Präkrit Poetry, the Curnis were written in Präkrit prose mixed with Sanskrit. The Bhsyas and Curnis, were written in 5th and 7th century respectively. After Curnis, Tikäs, Vrattis and Vivaranas had been written in Sanskrit language. These Sanskrit commentaries were writers by Haribhadra (8th Century), Silnka (9th Century), Abhayadeva (11th Century), Malayagiri (12th Century), Sntisuri and some other Svetambar Acryas. In Digambara tradition Virasena and Jinasena (9th and 10th Century) had written the commentaries on Kasyapahuda and Satkhandgama namely Dhavala, Jayadhavala and Mahdhavala.

П

Among the Jain philosophical works Tattvrthasktra written in Sanskrit with its autocommnetary by Umaswati (3rd-4th Century A.D.) is the pioneer one. On this various commentaries had been written in both the sects. In Swetambara tradition Siddhasena Gani (7th Century) and Haribhadra (8th Century) and in Digambara tradition Pujyapada (6th Century), Akalanka (8th Century) and Vidhyanandi (9th Century) wrote the commentaries on it. After the Tattvrthasktra, among Jain philosophical literature Siddhasena's Sanmatitarka and Niyyvatra, Samantabhadra's ptamimms Mallavadi's Dvdasranayacakra, Haribhadra's Anekntajayapataka, Satdarshanasammucaya and Sastravrtsammuchya, Akalanka's Niyayaviniscaya, Vidyanandi's Astasahasri, Prabha candra's Prameyamamalmartanda, Vadidevasuri's Pramnanayatattvloka and Syadvdaratnkara, Mallisena's Syadvdamanjari had been written, which are the important works of this category.

So far as the literature on Karma-philosophy is concerned after the Kasyaphuda and Satkhandgama the main works are Kammapayadi, six

The word 'Jain literature' does not mean only the Jain religious and phílosophical literature. It also includes the secular literature written by Jain seers and scholars. Thus ít covers a very vast area. It includes various branches of knowledge, such as metaphysics, ethics, epistemology, logic, cosmology, biology, physics, chemistry, mathematics, geology, geography, history, astronomy, and astrology, various arts, architecture, grammar, linguistics, medical sciences and so on.

old Karmagranthas, four pancasamgrahas, Gommatasra and five later Karmagranthas of Devendrasuri. In the present age Acrya Devendramuni has also composed 9 volumes on karma theory in Hindi and Virasekharvijaya and Jagatacandra Vijaya in four volumes in Prakrit and Sanskrit.

П

The literature related to Jain religious practices, ethics, yoga and code of conduct is very vast. Most of the Jain literature comes in this category. It can be further divided into five subcategories:

- Hymns composed in the praise of Tirthankaras cover the greatest part of Jain literature. Among this category Siddhasena's Dvatrimsikas, Samantabhadra's Svayambhustotra, Kundakunda's Dasabhakti, Manatunga's Bhaktambarastotra, Siddhasena's Kalyanamandirastotra etc. are prominent.
- 2. The works related to the modes of worship, religious rituals andceremonies are also, much more in number than other categories. Umaswati's Pujaprakarana was the first work of this sub category, which is not available at present. It is being noted the works of this category are mingled with the works related to Jain ethics and code of conduct. Haribhadras works such as Astaka, Sodasaka, Vinsik, Pancavastu, Catyavandanabhasya are belongs to this category. The work of the Jain literature related to rituals is near about one thousand and five hundred. It is very difficult to mention even their names in this short article.
- Third sub-category of religious literature includes the works such as Kundkunda's Niyamsara and Astapahuda, Pujyapada's Istopadesa and Haribhadra's Upadesapada, Dharmabindu, Upadesaprakarana Sambodha prakarana etc.
- 4. The fourth sub-category is related to Jain Sädhanä and Yoga Umaswati's Prasamarati, Jinabhadra's Dynasataka Haribhadra's Yogavinsika, Yogasataka, Yogabindu & Yogadristisammucaya, Pujyapada's Samadhi tantra, Sivarya's Bhagavati-radhana and various other works related to Aradhana and Samadhimarana comes under this category.
- 5. The fifth sub-category comprises the work related to the ethics and code of conduct for the monks, nuns and house-holders though various canonical works and Tatvarthasktra and its various commentaries also deals with this subject matter, but some independent works are also written in this field. In Svetambara tradition Haribhadra's Svayapanthi Hemchandra's Yogasastra, various Smacris and Yatidinakratya were written under this sub category, while as in Digambara tradition Asadhara's Angradharmarta and Sgradharmamrita along with various Srvakathair had been written.

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IV.

Jain narrative literature cras of this period is generally divided into five sub categories, viz. (i) biographies of the 63 illustrious personalities (Salkpurusas) described together in one book, (ii) life-stories of these religious great personalities described independently in a work, (iii) religious tales in romantic form, (iv) semi-historical Prabandhas and (v) compilation of stories in the form of Kathkosas.

Some prominent works of the narrative literature such as caupannamahpurisa cariyam of Silnka, Trisastisalkpurusa caritra of Hemchandra, some semi-historical Prabandhas Prabhvakacarita, Prabandha-cintamani, Akhyanakamanikosa, Prabandhakosa, etc. had been composed between c. 12th-14th A.D.

V

In the beginning of c. 3rd A.D. several independent works were composed of various secular subjects such as -Astronomy, Astrology, Geography, Mathematics, Biology, Arts and Architecture, Linguistic and Medical science, i.e., Ayurveda, etc. It would be in the fitness of the things to record some of the details about such works, viz. Lokavibhaga of Sarvanandi (c. 6th A.D.) and Tiloyapannatti of Yati-vrsabha composed in Prakrta, are two important works on Astronomy and Geography respectively. Some more works like Umasvati's Jambudvipasamasa and Ksetravicra (c. 3rd A.D.) and Brhatksetrasamasa of Jinabhadragani Ksamasramana (c. 7th A.D.) also dealt with Geography and some aspects of Jaina cosmology. Among these works, Ksetravicra is not available today. Jivasamasa and Jivavicara as well as Tandulavaicarika are the works, dealing with Jaina Biology, Pujyapada-Devanandi (c. 6th A.D.) had composed a treatise named Vaidyakasastra dealing with Ayurvedic medicines, but this work is also not available. Jyotisakarandaka is a prakirnaka which also deals with Jaina Astrology. In the field of Grammar, Jainendra Vykarana or Endravykarana of Indranandi (c.6th A.D.), Sakayayana Vyakarana of Sakatyana (c.9th A.D.) and Svayambhuvyakarana of Tribhuvana Svayambhu (c. 8th A.D.) are regarded as important works on grammar. Thakkarpheru's works Ratnapariksa and Dhtu pariksa as well as Vštusra are also belongs to this category. It shows that Jain scholars have also written various works on secular subjects. <>



Photograph by Thomas Dix

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#### **NAVKAR MANTRA IN JAIN RELIGION**

The three significant teachings of Jain religion are described in the following shloka.

"Vitrag samo Devo, Shatrunjay samo Giri Namaskar samo mantra, na bhuto na bhavishyati"

There is no God in the universe like Vitrag Dev (Tirthankar). Vitrag is the one who has reached the state of non-attachment towards worldly matters. Secondly there are many holy mountains in the world. Shatrunjay is the holiest because infinite souls were liberated on this mountain and it will stay forever.

Thirdly among all holy mantras Namaskar mantra is the holiest. No such

thing in comparison to these three, Vitrag Dev, Giriraj Shatrunjay, and

Namaskar mantra, had happened in the past nor will they occur in the

Navkar mantra is also known as Namaskar mantra or Namokar mantra. We recite Navkar mantra everyday. Mantra is an energy. There are thousands of Mantras in Jain religion. The greatest Mantra of all mantras is Navkar mantra due to some special characteristics and attributes.

- 1. There is neither demand nor any expectations from Navkar mantra. All other mantras have some form of hidden ambition or demand. For example, most mantras use phrase such as "mama Vanchitam", "Vancha Purni", "Prasid prasid", "bhave bhave tumh chalananam", "Bhave bhave pas Jinchand", etc. in simple terms we ask for a favor to fulfill our ambitions by reciting other mantras. Navkar mantra does not have any word that begs for something. All ambitions automatically dissolve in Navkar mantra.
- 2. In Navkar mantra, the namaskar (bow) is not towards any individual. For example it does not say "namo Mahaviranam" or "Namo Hemchandracharya" or "Namo Kundkundacharya". The namaskar is towards the five supreme beings. This type of namaskar has no boundary. It doesn't matter which Bhagvan you bow as long as he is Vitrag. The same is true for any Acharya, Upadhyaya or Sadhu. No particular name is mentioned. It does not matter which religion Sadhu belongs as long as he follows the path shown by Vitrag Parmatma.
- 3. All other mantras are extinguishable while Navkar mantra is permanent.
- 4. It is the holy nectar that is produced by squeezing all Aagams. So it is called the cream of fourteen purvas.



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- 5. Any person lying on the death bed is considered very fortunate if he can listen Navkar mantra. Even a Monk/Nun would love to listen or recite Navkar mantra during last moments of his/her life.
- You may recite Navkar mantra anywhere and at any time. It will not harm you. If you do not recite other mantras at the right place and at the right time, they may harm you.
- 7. Jains memorize Navkar mantra right from childhood because it's meaning and pronunciation is very simple. However its spiritual meaning is so deep that a span of human life is not enough to tell its attributes.
- 8. Of all Panchpermesthi (Arihant, Siddh, Acharya, Upadhyaya, and Sadhu) four of them are humans. This indicates the value of human life. Therefore Indra from heaven wishes to be born as human.
- 9. In most mantras either Dev or Devi becomes center of attraction. They control everything. You can please them by reciting the mantra properly. It is just the opposite in Navkar mantra. Devs and Devis are worshippers like humans. It is said that 1008 devis sit on each letter of Navkar mantra. By reciting Navkar mantra you remember 68,500 (68x1008) devis.
- 10. Navkar mantra has been accepted by all sects of Jainism. In fact many non jains also love to recite Navkar mantra. Other mantras of Jain religion are accepted by either Shwetamber or Digamber tradition but not both.
- 11. In Navkar mantra we worship Panchpermesthi who are five supreme spiritual people. They are Vitragis (have reached the state of non-attach ment towards worldly matters or liberated souls) and Vairagis (have renounced worldly affairs by becoming monk). In other mantras we worship to those who are Ragis (can be pleased or displeased).
- 12. In this mantra the word "Namo" is repeated five times. The meaning of "Namo" is exactly opposite to "Ego". So by reciting Navkar mantra we eliminate our ego.
- 13. The Navkar mahamantra is from time immemorial, it has no beginning and no end. The word "loye" (namo-loye) represent three lokas of the universe. And the word "savva" (savva-sahunam) means it has no boundary. This mantra has limitless energy. Its recitation has been ongoing in the whole universe and it will continue forever.

In closing, just as all rivers flow and end into ocean, the hidden energy of all mantras flow into Navkar mantra.

While reciting the Navkar Mantra, we are bowing down with respect to Arihantas (souls who have reached the state of non-attachment towards worldly process), Siddhas (liberated souls), Āchāryās (heads of sadhus and sadhvis), upädhyäyas (those who teach scriptures to sadhus and sadhvis), Sädhus (monks, who have voluntarily given up social, economical and family relationships) and Sädhvis (nuns, who have voluntarily given up social, economical and family relationships).

#### Pratikraman - Observance of Self-Reflection



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#### Six Ävashyak

Jainism believes that from time immemorial, every soul has assumed a distorted and impure nature. Anger, ego, deceit, and greed arising out of attachment and aversion are the soul's impurities. To remove such impurities, Jainism has prescribed certain practices known as Ävashyaka (essential practices) to be performed regularly. These practices free the human mind from negative thoughts of attachment and aversion and enhance the soul's spiritual progress ultimately leading to liberation.

Ancient Jain literature defines six such activities of which Pratikramana is defined as the 4th Ävashyak to be performed daily.

The six practices are:

1. Sämäyika

2. Chaturvimshati-Stava

3. Vandanä

4. Pratikraman

5. Käyotsarga

6. Pratyäkhyäna / Pachchakhäna

Equanimity

Devotional Prayer Respecting Ascetics

Repentance and Confession of sins

Non-attachment to the Body

Religious Vows

#### **Pratikraman**

"Prati" means "back" and "kraman" means "to go", i.e. to go back, to reflect and review, to confess and atone for transgressions of mind, body, and speech in one's daily activities. In other words, it means returning to and reaffirming the path of nonviolence, truthfulness, and non-attachment. Pratikraman means sincerely confessing and repenting for our faults, forgiving faults of others, asking for forgiveness from others for one's own transgressions, and extending friendship to all. The Pratikraman ritual is included in many original texts (Sutras) written in Ardha-Mägadhi and Sanskrit languages. These Sutras consist of many hymns in praise of Tirthankaras and many verses of repentance, confession, and requests for forgiveness.

Among the two traditions of Jain community, namely; Shvetämbar and Digambar, both Murtipujak and Sthänakaväsi branches of Shvetämbar sect perform six essential practices daily. Monks and nuns of these two branches must perform these rituals in accordance with the tradition. Devoted Jain laypeople staunchly observe these rituals while others practice them occasionally.

It is recommended that Pratikraman be done twice a day, once in the morning called Räi Pratikraman and once in the evening called Devasi Pratikraman. The morning Pratikraman is for the atonement of transgressions incurred during the night and the evening Pratikraman is for the transgressions of the day. There is provision for fortnight (Pakkhi), once every four months (Chaumäsi), and yearly (Samvatsari) Pratikraman observances, if one is unable to comply with the daily Pratikramans. The annual Pratikraman that all Jains should strive to observe is called Samvatsari Pratikraman. The

Samvatsari Pratikraman is performed on the last day of Paryushan.

During the last few centuries, studies of Jain literature work indicate that the word "Pratikraman" is used as a common noun for all six essential acts (six Ävashyaka). This is also meaningful because during the course of time the Pratikraman ritual is enhanced to include all six Ävashyaka.

Hence the entire Pratikraman ritual which covers all six Ävashyaka or six essential acts, occupies such an important place in the Jain tradition as does Sandhyä in the Vedic (Hindu) tradition, Namäj in the Islam, Kharavela Avesta in the Zoroastrian, prayer in the Jew and the Christian traditions.

#### Pratikraman and Six Essentials:

1.Sämäyika - Equanimity

To remain in the state of equanimity without yielding to attachment and aversion and treat all living beings equal to one's own self is called Sämäyika. This procedure is performed to cultivate equal regard towards all living beings, equanimity towards pleasure and pain, and to be free from attachment and aversion. The Sämäyika is performed at the commencement of the observance of Pratikraman ritual.

2. Chaturvimshati Stava - Prayer

This is the reverential worship of the twenty-four Tirthankars to reflect on their qualities, such as freedom from attachment and aversion (Vitarägatva). This devotional prayer is also of two types; external (dravya) and internal (bhäva). To express one's devotion by worshipping the mwith good purifying substances like rice and flower is the external praise (dravya stuti). And to devotionally praise their internal natural qualities is the internal praise (bhäva stuti). The prayer inspires an individual to practice these ideals in one's own life. During Pratikraman ritual, this is accomplished through the recitation of Logassa and Namutthunam Sutras.

3. Vandanä – Respecting Ascetics

Vandanä means offering of respectful salutations to all ascetics such as Ächäryas, Upädhyäyas, and other Sädhus and Sädhvis. The Suguru Vandanä sutra is recited during Pratikraman to pay respect and obeisance to the ascetics and teachers.

4. Pratikraman – Repentance and Confession of Sins

Pratikraman means to repent and confess for past sinful deeds and thoughts, to protect oneself through the process of spiritual discipline from the present sinful acts, and to prevent the future sinful acts through renunciation. Hence Pratikraman means to go back, reflect, review, confess and repent for transgressions of mind, body, and speech in one's daily activities.

Along side the six rites, the Jain ethics system outlines 12 vows of limited nature to be practiced by the lay people that are less intense than those

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followed by monks and nuns who have totally renounced worldly life. Jainism defines that every one should strive to adopt these vows according to one's individual capacity and circumstances. The ultimate goal is to accept them as full vows.

During the Pratikraman, a lay person reflects on these vows. One would repent and ask for forgiveness for one's past minor transgressions that may have occurred knowingly or unknowingly. One would contemplate on each of these vows so that one would be more aware of such circumstances and would avoid such transgressions in the future.

This is accomplished through the recitation of Ascetics Forgiveness Sutra (Abbhutthio Sutra), Atonement of Eighteen Sins (18 Päpsthänak), and Vandittu Sutra reflecting on Transgression of the twelve vows of the laypeople.

One should also know that to effectively guard against sinful activities, one should abandon wrong belief (Mithyätva), non-restraint (Avirati), unawareness or lethargy (Pramäda), passions (Kashäya) and inauspicious activity (Aprashasta Yoga). To accept right belief after having given up the wrong one, to achieve self-restraint after having shunned non-restraint, to become spiritually vigilant after having abandoned lethargy, to cultivate good qualities like perseverance after having renounced passions and to attain the true nature of soul after having given up worldly activities is Pratikraman.

If one performs the Pratikraman ritual only physically and verbally to confess the past sinful acts and makes an open declaration not to commit them in future, but in real life one continues to commit sinful activities without any hesitation, then this type of recitation of ritual is called Dravya or external Pratikraman. Such Dravya Pratikraman is not useful; on the contrary is harmful. It deceives one's own self and is meant simply to deceive others.

If after the performance of Pratikraman ritual, one minimizes or eliminates the sinful activities in real life then the Pratikraman is called Bhäva or internal Pratikraman, which is very useful for the purification of the soul.

#### 5. Käyotsarga – Non-attachment to the Body

Käyä means body and Utsarga means moving away or rising above. Therefore, Käyotsarga means rising above the bodily activities to focus on the inner self and thus, develop non-attachment (Käyotsarga) towards our body. To perform Käyotsarga in its true definite form one should also give up all the defilements from one's life.

One needs to renounce attachment to one's body to attain proper concentration, which is required for virtuous meditation (Dharma Dhyäna) and pure meditation (Shukla Dhyäna). During Pratikraman ritual, this is accomplished during meditation after repentance and confession of sins. Also the Pratikraman is performed while sitting or standing in the meditating position, practicing Käyotsarga throughout the ritual.

To accept right belief after having given up the wrong one, to achieve self-restraint after having shunned non-restraint. to become spíritually vigilant after having abandoned lethargy, to cultivate good qualities like perseverance after having renounced passions and to attain the true nature of soul after having given up worldly activities is Pratikraman.

6. Pratyäkhyäna / Pachchakhäna – Religious Vows

Taking religious vows (Renunciation) and its declaration is called pratyäkhyäna. It too is of two types - external (Dravya) and internal (Bhãva). Renunciation of external things like food, shelter and other possessions is external renunciation (Dravya pratyäkhyäna). The renunciation of internal impure states of soul, viz, ignorance, anger, greed, ego, deceit, non-restraint, attachment and aversion are all internal renunciation (Bhäva Pratyäkhyäna).

One cannot attain true Bhäva Pratyäkhyäna without performing complete Dravya Pratyäkhyäna. Hence in the beginning, one needs to renounce for example rich and tasty food, renounce all luxury, and live a simple life. Now the true performance of Bhäva pratyäkhyäna (true renunciation) leads to stoppage of karma (Samvara), which gives rise to ultimate equanimity (Sambhava), which in turn leads to the attainment of liberation.

At the conclusion of the Pratikraman one chooses to observe certain vows (within one's own capacity). This practice fosters spiritual advancement through self-control.

#### Conclusion

Jain literature clearly indicates that Pratikraman ritual is meant for repenting and requesting forgiveness for "one's past minor transgressions of the vows that may have occurred knowingly or unknowingly". The vows for monks and nuns are the 5 great vows and for laypeople are 12 vows of limited nature. Hence monks, nuns and only those laypeople who follow these vows are eligible for Pratikraman. The logic is that if one does not practice the vows then question of repenting and forgiveness of minor transgression of the vows does not arise.

Many Jain laypeople do not practice 12 vows. Hence after understanding the purpose and meaning of our great ritual, every Jain should strive to adopt the 12 vows of laypeople according to one's individual capacity and circumstances. They should review them before Samvatsari Pratikramana and improve the limit every year in such a way that ultimately they will reach to practice full vows and live an ascetic life.

Hence by performing Pratikraman one completes all six essential acts which are required by Jain tradition for our spiritual progress.<>



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# PREKSHA MEDITATION: INDIVIDUAL & SOCIAL UPLIFTMENT

Indian philosophy has discussed truth, which is bound by time, and also the eternal truth, which is not limited by time. The eternal truth is relevant in the dimension of the past, the future and the present moment. Nowadays everybody is short of time. Most people have no time for self-study, meditation and many important things. The paucity of time is observed among one and all - industrialists, managers and laborers, without exception. I have deeply pondered over this aspect and concluded that it is not basically deficiency of time but ignorance of time management. People do not know how to organize their time properly, though they have ample time. There are twenty four hours in one day and a person can organize and do what he feels like in this time. Because of ignorance of time management, the problem of lack of time cannot be tackled effectively. We should divide the time in two parts – holistic and integrated.

#### Two Aspects of Life

The holistic and integrated aspects are important in their respective fields. In case one wants to seek the truth, he has to integrate himself because the truth is holistic in the sphere of utility and behaviorisms. We divide everything in the material world, so life also has to be divided. We divide life into two parts, namely, individual life and social life. Today, there is a big discussion going on regarding socialism, its end result is that the individual is being ignored. In olden times, the individual was very important, discussion was mainly centered on the individual and society was ignored. There is incompleteness in both the outlooks. We are always inclined to ignore one thing and develop a one-sided outlook. Today, there is much discussion on society, so an individual is being marginalized. It is important to give equal importance to both the parts of life. Individual life and social life should be equally attended to. If the individual is not healthy, society will not be healthy, and if society is not healthy then the individual will not be healthy.

#### **Essentiality of Individual Development**

Individual life has three aspects, namely physical, mental and emotional health. If the body is unhealthy, it creates obstacles. If the mind is not healthy, it is bad; if the emotion is not healthy, it is the worst situation. First of all our emotions should be healthy so that our capacity to control our impulses remains effective. Many people are not able to control their impulses; they easily get tempted by impulses. Though anger, greed, fear hate and lust exist in everyone, only healthy people are able to control their impulses. And those who cannot control their impulses often get provoked by impulses, thereby creating negative health.

First of all there is a need for individual health, which is achieved by restraining the emotions. People practicing *Prekshadhyana* should clearly understand its purpose. The primary objective is to achieve emotional health, physical health is secondary. We should enhance our capacity to control our impulses, though it may take a lot of time to reach that state, where there

is no existence of impulses at all in the mind. It is possible that though impulses exist, they do not impress. For this we should be able to control them which are a big achievement. Prekshadhyana means purification of emotions. The emotions should be so pure that anger can be controlled. Even if anger crops up, it should not be exhibited. The lips should remain sealed. Practice which is used to reduce the restlessness of the mind is the same as the one adopted to render anger fruitless. When anger rises, turn your tongue up towards your palate. Then anger will be ineffective. By speaking, anger gets aggravated. If one is speaking angrily and the other also responds in the same tone then anger gets strengthened. If one speaks and other keeps silent, then the anger becomes weak, ineffective and unsuccessful. The angry person enjoys himself only when the other person responds angrily. If the other person does not respond angrily person feels alone and so he clams down. This is the application of controls. It is applicable for all the waves of impulses, not merely for the spurt of anger alone. Your emotions will be calmed. The first segment of individual health is emotional health. If emotions are healthy, then only mental health will be good and the mind will be calm. When anger erupts, the mind gets totally disturbed. Various thoughts arise and provoke unrighteous acts. When there is no anger and fear, then the mind will not be misguided. The mind will remain calm, composed and healthy. Emotional health promotes physical health automatically. Commonly, the case of physical sickness is mental and emotional disturbance. Though simple disease may be caused by germs and viruses, chronic ailments are caused by the mind and its imbalance. The practice of *Prekshadhyana* improves three aspects of health, namely physical, mental & emotional. Therefore, the practice of *Prekshadhyana* is the process of individual development.

#### Meditation for Social Health

One cannot live without society. If a man is a businessman and deals in cloth, then where does he get cloth from? There are lots of processes involved in getting things. Let us examine the breathing process. It sounds simple but several muscles and organs collectively work to enable us to breathe. In one breath, about seventy to eighty muscles have to work. Similarly, thousands of people collectively work and then one can get a piece of cloth, milk, bread or water. An individual's life depends upon society. Thus if society is not healthy, then how can the individual remain healthy? The practice of *Prekshadhyana* improves individual health and simultaneously nourishes social health also because the reform in individual tendencies promotes the general reform in social tendencies also.

Basically, greed, possession and selfishness render the society sick and unhealthy. Dr.Lohia, a well-known socialist revolutionary leader of India, was a very clear and outspoken personality. During discussions, he made a statement that if his social revolution succeeded, then many people would loose their money and life. However, Mr. Prabhudayal, a businessman who was working for the welfare of the poor people, might loose his money, but he could not loose his life, whereas other businessmen may loose money as

When there is no anger and fear, then the mind will not be misquided. The mind will remain calm, composed and healthy. Emotional health promotes physical health automatically. Commonly, the case of physical sickness is mental and emotional disturbance. Though simple disease may be caused by germs and viruses, chronic ailments are caused by the mind and its ímbalance.

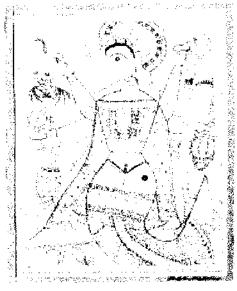
well as life. I was stunned to hear this. There was a revelation in what he said. At the onset of the economic and violent revolution, the person who is away from the society and does not know social life finds it very difficult to protect his life. But the one who is working for society will never find his life endangered, for he is fully respected. Therefore, individual mental personalities which create obstacles in promoting social health should be given up totally. Meditation can help to rectify the personality.

#### **Emotional Reformation**

Our psyche should be purified so that cruelty does not exist in it. In the absence of cruelty, selfishness will not exist. Selfishness, cruelty and greed are interrelated. If greed is present, then selfishness will exist and cruelty will also be there. The greatest fruit of meditation is to awaken sensitivity in man. If he has no compassion towards others and he does not consider other's grief as his own, then it is obvious that meditation is nothing more than intoxication for him. Intoxication just provides simple peace by suppression of worries without curing them. Peace descends even in the state of sleep but this peace is not meaningful. Meditation is not meant just for peace, it is also meant for reforming emotions. After practicing meditation for an hour, if you start a quarrel, then what is the use of the so-called peace? The end result of Prekshadhyana is to reform the emotions, the tendencies, the habits and one's nature. This reformation obviously enhances the value of meditation.

In a nut shell, if one will practice Prekshadhyana then he will meet success in life. The meditation will provide a harmonious and happy life. There will be birth of a new man and new society. There will be upliftment of individual and society in real sense. Ultimately, this would lead to the welfare of the

individual, the family and the society. <>



Painting Courtesy: Mahendra Shah

Basically, greed, possession and selfishness render the society sick and unhealthy. Dr. Lohía, a well-known socialist revolutionary leader of Indía, was a very clear and outspoken personality. During discussions, he made a statement that if his social revolution succeeded, then many people would loose their money and life

#### JAINISM AND MODERN ERA

Jainism is among the most ancient religions of the world. Despite its antiquity, it has been a lesser understood religion in modern times.

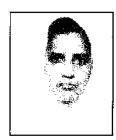
There are four folds in Jainism: Sadhu, Sadhvi, Shravak, Shravika. Sadhus and Sadhvis are the prime teachers of Jainism. However due to restrictions incumbent on the religion, such as the avoidance of man made vehicles which may harm the environment, their travel is limited only to areas that can be traversed by foot. Therefore, many regions of India as well as abroad have been deprived of the greater understanding of Jainism.

Over the years the world has advanced with improved technologies, resources and opportunities such as better education, increased standard of living, better jobs and status in life. People of Jain faith have traveled to countries outside India in significant numbers. The migration that started as individuals slowly grew with the addition of their families and friends who coalesced in to groups and eventually their own society.

As a result, practicing Jains saw the need to build an edifice where people could unite and share their knowledge. This eventually led to Jain temples around the world to worship and perform religious rites and activities together. Jain philosophers, scholars, Samans and Samanis, disciples of Acharya Mahapragya, were invited on a regular basis from India to increase the greater understanding of Jainism. JAINA conventions for adults and YJA conventions for youths are now held annually and serve as a good educational foundation for all Jains. The foundation for subsequent generations of Jains is evolving rapidly in USA and bodes well for a greater appreciation of Jainism worldwide.

The growing networked society is indeed very encouraging for Jains outside India, yet the awareness of Jainism remains limited primarily to Jains. The majority of American society is still unaware of the religion and practice of Jainism, many of whom are unaware of the term 'Jain'. The intent of wider awareness is not conversion, but to increase the appreciation of the benefits that Jainism can bring to daily life in all societies. Jainism is not defined as a religion or sect, but a "practice of living" which may help people in all strata resolve many of the imbalances in their universe.

For example, in the present age of rapid technological and scientific advances, resulting globalization, centralization, and privatization of society have greatly increased the desires of man. Feelings of dominance over the whole world are taking root in many parts of society. Individuals begin their own companies, and as more enterprises are established, competitions increases. Due to cut-throat competition, often the economy falters. When technological advances bring a new idea or invention, the economy surges forward again. These cyclical swings cause economic systems to be in turmoil. We have lost unity in the relationships in business, society and above all in



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She is a disciple of Acharya
Mahapragya and
was initiated in
to the Saman order in 1981.

our family. Friendliness and compassion are no longer held dear, a rise in envy has changed the meaning of happiness.

There is greater focus to out-compete or succeed over our friends instead of a spirit of cooperation and mutual growth and success. Family structures, social networks, economic and national relations are being lost.

If one were to limit one's boundaries to a smaller area and stay true to that promise, they would allow others to also have the opportunity to grow. To resolve this problem the practice of Digvrata (limit of directions) may allow a person to minimize his confusion resulting from over achievement. This vow of Digvrata would bring more balance to our economy and equality amongst our community. This will help break down jealousy and hatred and instead foster goodwill for all.

Consumerism has led to an ecological imbalance. People have become obsessed with material desires and a constant need to improve their physical bodies. This has caused an explosion in the demand for products and services for these industries, which in turn has led to over-production of these goods by their manufacturers. These activities lead to ecological destruction and depletion of natural resources which are eventually exhausted. To prevent this wanton destruction and restore ecological balance, one must practice Bhogophhoga Pariman vrat. By practicing this vow, we help in saving our resources by decreasing demand and therefore decreasing production.

Another problem is unnecessary violence. We reinforce this behavior by watching horse races, using cosmetic products that require testing on animals or supporting ideas of increase in armaments. This only exacerbates the problem in our society. By practicing Anarthdanda viraman vrat, we may limit our use of unnecessary cosmetic products and lend our support to non violent practices, thus reducing violence and promoting kindness and compassion.

In present era there is need to understand the significance of these three small vows. Conventions, Meditation and yoga camps, spiritual seminars and other religious efforts are the ways through which one can understand the religious values and their importance in modern age. The intention of arranging this kind of activities is to minimize the individual selfishness and develop the feelings of humanity and unity. But only by attending such spiritual events is not enough. To create a peaceful, healthy and balanced environment one has to bridge the gap between knowledge and conduct by practicing Jainism in daily life.<>

"Peace is a daily, a weekly, a monthly process, gradually changing opinions, slowly eroding old barriers, quietly building new structures." John F. Kennedy

The intent of wider awareness is not conversion, but to increase the appreciation of the benefits that Jainism can bring to daily life in all societies. Jainism is not defined as a religion or sect, but a "practice of living" which may help people in all strata resolve many of the imbalances in their universe.

### PRAYER AND ITS POWER

A prayer may be defined as the universally accepted mode of communication between the devotee and the Divine, practiced in all religious traditions.

### PREVALENCE OF PRAYERS:

Regarding its prevalence, we find prayer to be universal and international because no elaborate preparations, either in the form of materials or in the form of its method of implementation, are required. The Almighty will always listen to me even if 1 were illiterate or a pauper or ugly or otherwise downtrodden. He has no distinction among His devotees regarding race, religion, nationality, caste, creed, color or any other external criteria. The only real instrument required to approach Him is divine love, untainted by selfish motive or falsehood. In its pure spiritual form, it is the pouring out of our hearts before God. An important point to note here is that all great men of the world pray to God. Even those saints who have attained a very high spiritual state also pray to Him and spend decades of their lives in the eulogy of the Divine. This is the case of the great sage Maharshi Vyas in the Hindu tradition who wrote Shrimad Bhagvata, and Acharya Jinsen-l & Acharya Hemchandra who wrote respectively Mahapurana and Vitrag-Stava, in the Jain tradition.

### FORMS OF PRAYERS:

The three main ways to approach the Divine are physical, vocal and mental prayers.

- Physical Prayer: This is in the form of adoration, bowing before the image and performing the ritual called Pooja with various materials such as water, flowers, sandalwood, incense burning, waving of lights before the deity and so on. Other non-verbal forms of prayers include dance, food-offering, etc.
- 2. Vocal Prayer: This is the main form of prayer. It may be in the form of prose or poetry; very short in the aphoristic form of Mantra, medium in the form of Stotra (psalm or hymn) or quite elaborate as in Pooja. In all these forms, the devotee invokes purer thoughts in his mind through the medium of sound. These thoughts have close cause and effect relation with sublime emotional feelings in the human mind.
- 3. Mental Prayer: This is the highest form of prayer from the spiritual point of view; and is usually carried out silently along with the different forms of meditation and contemplation. The practice of this form is possible for an advanced aspirant who is well versed in right spiritual tenets, and has good control over his mind and senses. Normally, when the prayer begins, it is vocal in nature and subsequently, when the mind of the aspirant becomes steady, the vocal aspect ends and the silent prayer takes over.



Pujya Shri Atmanandji Shrimad Rajchandra

Shrimad Rajchandra Adhyatmik Sadhana Kendra, Koba, Dist. Gandhinagar, Gujarat, India

> Pujya Shri Atmanandji was formerly known as Dr. Soneji. He is a well respected spiritual leader and this article is a piece from his research work on the Power of Prayer.

### TYPES AND CONTENTS OF PRAYERS:

There are many types of prayers with differing contents. The four main types are praising, dedicating, confessing and community prayers.

1. Praise-Dominated Prayer: Here, the purpose is to glorify God's superhuman virtues and belittle oneself. This practice helps in eliminating one's ego, the main barrier to Self-Realization. It also intensifies one's devotion for the Divine by repeatedly singing, eulogizing and remembering the supreme qualifications of God, higher than anything else in the universe.

The devotee may praise the external form or inner virtues of God. How Saint Tulsidas describes Lord Rama is an example of praising God in external form. The devotee may glorify and concentrate on the inner virtues of God like infinite knowledge and bliss, as Pujya Gnanvimalsuriji describes the internal glory of Lord Adinath (Rushabhdev).

In accordance with one's spiritual development, the approach to the Divine may be monotheistic or polytheistic and the external object may be in the form of a photograph, painting, carving, idol or scripture and is only a means of support and inspiration. Intense love for divine virtues burns away the shortcomings and worldly passions of the devotee. It makes him pure so that the Divine Grace descends more readily upon him. These are considered as positive prayers and are usually joyous and uplifting. With advanced spiritual experience, all the differences of personal, impersonal, formless and incarnate disappear. Then at last, the worship, the worshipper and the worshipped all merge into one divine, ineffable mystic experience which represents the summum bonum of achievements in spiritual life.

2. Dedicating and Petition Prayer: The path of Self-Realization is a long one with several stumbling blocks. Many a time the devotee finds himself helpless in making any advancement. He realizes that his efforts are insufficient to overcome the obstacles and worldly passions. It is at this juncture that he feels the intense need for the Divine Grace, which he prays in the form of petition, while depicting his innermost feeling of complete dedication. Here, he expresses that none else but God alone can be his true Savior. He frankly admits before God that in absence of His guidance and merciful blessings, he will lose the battle. It is here that a true devotee makes an open minded revelation of his total, unilateral and unconditional surrender at the lotus feet of the Master and becomes free from all worries. Such dedicated and emotionally-charged prayers are well documented by devotees of great repute all over the world. The author of this paper himself had passed through such a stage and had the occasions of the spiritual survival by Divine Grace. Therefore, this is neither a conjecture nor a proposed theory, but a hard fact of realism and true experience in spiritual life. One of the most authentic, inspiring and historically recorded prayers is Bhaktamar Stotra by Shri Mantungacharya.

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3. Confession Prayer: This type of prayer is quite popular and the devotee open-heartedly takes refuge at the lotus feet of God. With immense inner repentance, he narrates all the negative qualities of his personality like faults, vices, shortcomings, defects and sins. He even states, "O Lord! All sins which I may have committed knowingly or unknowingly may be forgiven. I abide by my vow of not committing them again." In real repentance with total dedication, the sins are burnt like dry grass in a fire.

An example of this type of prayer is Kshamapana (asking forgiveness) in the 56th lesson of Mokshamala by Shrimad Rajchandra, the spiritual guide of Mahatma Gandhi. A partial translation is given here. "Oh God! I forgot, wandered aimlessly, rambled here & there and I am caught in the snare of transmigratory worldly life. I am sinful, intoxicated with pride and my soul is defiled with the dust of my Karmas. I am always engrossed in the machinations of worldly life and I have been blinded by ignorance. I have no discretionary power, and so I am foolish."

4. Community or Mass Prayer: Like many religious practices, mass prayers are also conducted in several traditions. Sunday, Saturday and Friday are the usual days fixed for mass prayer by the followers of Christian, Jewish and Muslim religions, respectively. The main significance of these prayers is social, ritual and cultural. They are conducted in an appropriate dress, at proper timings, with directional orientation, and sequential body movements such as, standing, prostrating, bowing in a particular posture and so forth. In order to have true spiritual value added to it, it is essential that the participants, at times, also perform individual prayers. Any prayer which does not evoke inward awareness, that is awareness of God's presence in one's own heart, can't be regarded as truly spiritual. Thus community prayers and individual prayers should be considered as complementary to each other for spiritual progress.

**SUMMARY:** 

The purpose of prayer may be summarized as the most universally accepted form of worship for one's own spiritual benefit, as well as a vehicle for goodwill, harmony, peace and universal well-being of mankind. It contributes towards peaceful coexistence among nations and between peoples. It was, is, and will remain one of the most prevalent instruments for self-improvement and for the betterment of society. While uplifting spiritually, the power of prayer spreads peace on earth and goodwill towards all.<>

"The superior man is modest in his speech, but exceeds in his actions." Confucius Any prayer which does not evoke inward awareness, that is awareness of God's presence in one's own heart, can't be regarded as truly spiritual. Thus community prayers and individual prayers should be considered as complementary to each other for spiritual progress.

### THE SCIENCE OF SWAR



Samani Param Pragya jainvishwa@hotmail.com

Samani Param Pragya
initiated in 1981
by Acharya Shri Tulsi
and Mahapragya is M.A.
in Jainism and in Science
of Living. She has studied
Aagamas under
the guidance of
Acharya Mahapragya.
She is a qualified Yoga
and Meditation instructor
and has participated in many
meditation camps, seminars,
conferences and conventions.

The Science of Swar is related to our breathing. Our normal breathing has two phases – inspiration and expiration. This normal bodily function of breathing in and out is called "Swar" where air flows through our nasal passages alternately, not simultaneously.

### The Three Categories of Swar

Chandra (Moon) Swar or through Left nostril Surya (Sun) Swar or through Right nostril Susumna (Madhyam) Swar

For an average individual, the Science of Swar (breathing through particular nasal passages) offers four advantages:

Good Health

Optimal timing of the various activities of life.

The knowledge of future events - good and bad.

The knowledge of how to earn happiness and prosperity.

The science of Swar says that when we breathe through the left nostril, our right cerebral hemisphere is activated and emotions like faith, religion, humanity, wholesome behavior, spirituality, knowledge, and a peaceful state of mind are experienced.

When we breathe through the right nostril, the left cerebral hemisphere is activated and intellectual pursuits, thinking power, philosophical points, mathematics, speech and its analysis are executed.

### Swar and Health:

Right or Sun Swar - alleviates poor digestion, indigestion, acid reflux, nausea and vomiting, low blood pressure, asthma, joint pains, inflammation of various joints and cough-related chest diseases.

Left or Moon Swar alleviates high blood pressure, palpitations, arrhythmia, feeling scared and urinary infections.

Sudden illnesses like acute pain in the chest, back, muscles or chronic illnesses like migraine, asthma or high temperature can be reversed by physically changing the active Swar, that is – if the current Swar is left, immediately change it to right and vice versa.

### Swar and Successful Endeavor

Success is more assured if one leads with the foot or uses the hand corresponding to the active Swar when one commences work.

### Food and Swar

To eat when Right or Sun Swar is active and drink when Left or Moon Swar is active, leads to a healthy life.

Sleeping and Swar

Right or Sun Swar during sleep, that is, sleeping on the Left side is recommended. Sleeping supine when the Susumna Nadi is active is not conducive to restful sleep. In this posture, one can experience nightmares and bad dreams.

Waking Up and Swar

During waking up, it is ideal to be in Right or Sun Swar. However, during awakening if one notices Left or Moon Swar, then stay in bed longer until Right or Sun Swar becomes active.

Waking up with Right or Sun Swar (i.e. on your left side) leads to a fresh and active day.

Waking up with Left or Moon Swar (i.e. on your right side) leads to fatigue and laziness.

### Good Relations and Swar

When speaking to an angry individual, if we keep our quiet (inactive) Swar facing him, his anger will diminish because the quiet Swar's cool energy will counteract the heat of individual's anger.

### Moving Into a New Home & Swar

Moving into a new home in Left or Moon Swar is more auspicious and results in peace in the home and loving relationships among family members.

### Starting of Auspicious Activities & Swar

If one starts auspicious activities in Left or Moon Swar, success becomes more assured. <>

Painting Courtesy: Mahendra Shah

The science of Swar says that when we breathe through the left nostril, our right cerebral hemisphere is activated and emotions like faith, religion, humanity, wholesome behavior, spirituality, knowledge, and a peaceful state of mind are experienced.



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Imperfect ourselves we should be tender towards others. ... Gandhí

Jai Jinendra



# 14th Biennial JAINA Convention July 5 to 8, 2007

Better than a thousand hollow words is one word that brings peace—Buddha

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Anniversary

Congratulations to Jaina Convention and Best Wishes to Jaina volunteers for their dedication and tireless efforts



Design of the Franklin Township Temple

The 9.6 acres site of the temple is located in central New Jersey, about 1 mile off Exit 10 on Interstate 287. The total area of the full project is about 51,000 square feet. A large parking lot with a capacity for over 320 cars has already been constructed in 2004.

The project is divided in two phases.

Phase 1: it consists of a the Derasar, a connected wing of the Prayer Hall Building, and a caretaker house The Derasar will have a total area of about 6000 square feet. Five Pratimajis (Munisuvratswami, Simandharswami, Mahavirswami, Sankheshwar Parshvanath and Vasupujayaswami) will be installed in Gabhara. There will be Bhamti with 24 Tirthankars, a large Rangmandap and a partial basement. The upper floor of prayer hall building will have a Digamber Derasar, Sthanakvasi Upashray and Shrimad Rajchandra Dhyan mandir. The total area of Phase 1 is about 17000 square feet.

Pratistha ceremony is tentatively planned in summer 2009.

Phase 2: it will include completion of the remaining portion of the Prayer Hall Building, which consists of the Assembly Hall, Pathshala rooms, Audio/Video rooms and Library. The total area of phase 2 is about 34,000 square feet.

### JAIN CENTER OF NEW JERSEY

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On this Auspicious Occasion on the

July 5 - July 8, 2007

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"Peace is not merely a distant goal that we seek, but a means by which we arrive at that goal." -— Martin Luther King, Jr. S

J- Jai Jinendra (Jai-Jinendra means "Praise to the Jinas.")
A- Ahimsa (Ahimsa means non-violence.)
I-Immortal (Immortal means Eternal.)
N-Navkar Mantra (Navkar Mantra is the most important prayer.)

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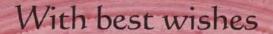


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- Jain Library

- · Jain Center of Greater Phoenix (JCGP) has been established for 23 years.
- Regular Pathshala is held Every Sunday for children and adults as well as various religious activities / events throughout the year.
- JCGP is in the process of building a Shikharband Jain Derasar. It will be constructed on a four acre site and estimated to be completed in 2008.

For Additional Information Please Contact: Piyush Mehta: (480)-892-4172



To

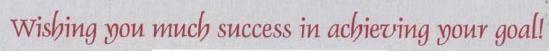
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All works of love are works of peace - Mother Teresa





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### **JAINISM & ECOLOGY**



Navin Shamji Dedhia navindedhia@hotmail.com

Navin S. Dedhia is a former President of the Jain Center of Northern California in Milpitas. He resides at 5080 Bougainvillea Drive, San Jose, California 95111.

### **Summary:**

Jainism and ecology are both related. Environment conservation and preservation are part of the Jain religion principles. Jains have always supported and preserved the environment with their practices and philosophies. In this article Jain principles and it application in the day-to-day activities to preserve the environment are explored.

### Introduction:

Ecology is a science of the interaction and relationships between living organisms and their environment. Our body is made up of the following five key elements (Panch Maha Bhuta):

- 1. Earth (Prathvi)
- 2. Water (Jal or Pani)
- 3. Air (Vayu)
- 4. Fire (Agni)
- 5. Space (Akash)

All five elements are connected with our activities in a number of ways. We, human beings, are to be blamed to contaminate or pollute the environment (air, water, earth) with harmful substances knowingly or unknowingly. Today there is a great concern for air, water, earth, noise and magnetic pollution and efforts are aimed at conservation and preservation.

The Sanskrit word for religion is Dharma, which literally means nature of thing. Another meaning of the word Dharma is duty. Religion teaches us to understand and realize our true nature. It also reminds us of our duties. Religion is the means for advancement leading to the utmost happiness. One, which can show humanity, is religion. Religion essentially is the science of living – supporting and sustaining life. These features are common to all religions while there are other characteristics that distinguish Jainism from other religion. Jain religion is unique in this sense. Jain religion supports the scientific and practical principles. Nine elements (Nav Tatva) and six matters (Dravya) are real essence of Jainism describing unseen, unimaginable and unthinkable matters of physics. It teaches us to find practical solutions by examining each situation, problem or concept from a variety of viewpoints. Freedom in all spheres of life, open enterprise and competition has resulted in serious adverse impact on the environment. A rampant greed, pursuit of materialism and sensual pleasures have impacted environment severely. Our Teerthankars foresaw the impact of pollution on the environment and human beings. They laid out the basic principles of Jainism to preserve and conserve the world resources.

The five great vows as laid out by Bhagwan Mahavir, our 24th Teerthankar are:

- 1. Ahimsa or Nonviolence (in thoughts, speech and physical act)
- 2. Achaurya or Non-stealing
- 3. Satya or Truth
- 4. Brahmcharya or Celebacy (controlling sex, sensual, pleasurable desires and wants)
- Aparigraha or Non-accumulation or non-possessiveness (learn to be content and living simply with fewer worldly items)

Out of these five great vows Ahimsa (Nonviolence) and Aprigraha are directly connected to ecology.

### Ahimsa or Nonviolence:

The doctrine of Ahimsa or Nonviolence encompasses both human and non-human (plant and animal) lives. It also embraces non-living entities like lakes, swamps and all ecosystems that can be damaged by various human activities. Nonviolence is the greatest force at the disposal of mankind. Jains believe they are accountable to the nature and by spiritual biological inference to themselves, to their families and to their community. As a viable model for ecological thinking, Jainism promotes a constant expansion of limits of compassion. For Jains, ecology is as much about action identifying and solving problems, as it is about introspection. Ecologically, Jainism is thus about stewardship, requiring human diligence, human conscience and human love. Ecological principles of Jain philosophy are to conserve and preserve our environment through the principle of nonviolence.

According to Jainism, all living beings have souls and all souls are potentially equal. Jains respect all life. Living beings depend on each other and on nature – their environment. Each species has its unique place and role in the scheme of things. Thus all life is sacred. All living-beings are entitled to live under the principle of "Live and let live". According to the Jainism all living beings are equal. It means killing of any kind of living being is prohibited. Maintain the natural balance by following the principle "Live and let live" as all lives are interdependent. Do not deforest the jungles by cutting trees. "Your feet are killing us" is a cry from the grass.

Jains have believed in not plucking the flowers from the plants. Naturally fallen flowers on the ground under the plant may be offered to the God during the Pooja.

Many Jains do not eat vegetables and plants during certain days of the month, such as Atham, Chaudash (8th or 14th days of moon cycle) days. Jains also eat prior to sunset as insects can fall in the food after it gets dark.

Water contains many lives and supports many lives. Hence, Jains are required to use water sparingly. Unnecessary use of water is to be avoided. Using only required quantity of water is advised. Dish washing with water running is against teachings. Dish washing in a bucket is recommended. Similarly, water needs to be conserved while taking shower. Minimizing

For Jains, ecology is as much about action identifying and solving problems, as it is about introspection. Ecologically, Jainism is thus about stewardship, requiring human diligence, human conscience and human Love. Ecological principles of Jain philosophy are to conserve and preserve our environment through the principle of nonviolence.

water usage is an ideal way to follow the principle. Care has to be taken while dumping any kind of liquid as it may kill the living organisms. Acidsor other wastes from the factory processes should not be released to the streams or rivers.

Killing of endangered species has been against the law. Protection and preservation of endangered species are encouraged.

Natural ecological balance is maintained by observing the principle of Ahimsa as killing of living-beings and uprooting of plants disturb ecosystem.

Aparigraha or Non-accumulation or non-possessiveness:

Jainism believes in having only needed items in possession. Collecting unneeded additional items like clothes, household material, consumables is a stress on the environment. If less are items are accumulated, it becomes easier to organize them. Accumulation comes with greed. Greed and unsatisfaction support more accumulation. It may sound against the principle of modern economy. Economy thrives on more buying and consumption. Jainism believes in saving the environment with less consumption. That means less production and fewer burdens on environment.

International Organization for Standardization (ISO):

Organizations of all kinds are increasingly concerned to achieve and demonstrate sound environmental performance by controlling the impact of their activities, products or services on the environment. They do so in the context of increasingly stringent legislation, the development of economic policies and other measures to foster environmental protection and a growth of concern from everywhere.

International Organization for Standardization (ISO) is worldwide federation of national bodies (ISO member bodies), which has published ISO 14001-1996 Standard on the "Environmental Management Systems – Specification with guidance for use". The standard specifies requirements for an environmental management system, to enable organization to formulate a policy and objectives for managing surroundings in which an organization operates including air, water, land, natural resources, flora, fauna, humans, and their interrelation.

### Conclusion:

Jainism is not about miracles, or heroism, but practical solution to the environmental pollution problem. Jainism proposes solutions appropriate to the times. Conserve, preserve, reduce, reuse, recycle and recover principles are part of the Jain philosophy. Jains have long ago worked out the sound principles of hygiene, compassionate diet and conservation, all under the principle of non-violence. Solutions to the present day ecological problems are available by following Jain philosophy of conservation, non-violence and non-accumulation. Practicing virtues such as nonviolence, and non-possessiveness is the preferred way for our own well-being, to improve the

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self, the society and the world. Jainism emphasizes supreme nonviolence. Self-improvement is the first thing in Jainism. Selfishness, greed and violence have no place in minds of true Jains. It is required to show generosity and compassionate nature to other living beings. Lessons of love, humanity and caring for others are taught in Jainism. Animal rights issue is connected with vegetarianism. Killing, directly or indirectly, is the worst of all toxins, the first and last violation of the ecological system. Living in peace and harmony with all living beings and with nature is essential for the well-being.

We see that the international business community is equally concerned with the present day environment. Jain community can help to communicate the initiations taken by the International Environmental Management System Standards, Environmental Protection Agency, Environmental Protection Watchdog groups and laws of prohibition to kill endangered species.

Purity of environment will bring purity of mind. Purity of mind will make a nation to progress. Jainism provides practical solutions for mankind to follow and live. Jainism is a religion of love and dharma of truth. We learn love, compassion and respect for all living beings, big and small, from Jainism.

Several Jain practices such as the vow of non-possessiveness (Aparigraha) and the vow of avoiding non-essential activities and endeavors help us to preserve the environment. This is the basis for the Jain teaching of nonviolence. The Jain practice of vegetarianism not only helps us to avoid unnecessary violence but also helps in preserving the ecosystems. <>



Painting Courtesy: Mahendra Shah

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### Jain "Dharma" Beyond Religion



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### What is Religion?

Religion is derived from Latin word religio meaning reverence or conscientiousness. It also means Res (With regard to) + legere (to gather) and Re (again) + lego (read). Hence, etymologically "religion" is meant to gather a community to read the Holy Book and to have reverence for the Holy God. This unique focus on book and God makes a religion conclusive, exclusionary and Separative. In these three ways the India notion of Dharma is very different from the notion of Religion.

### What is Dharma?

In Ahimsa Paramo Dharma, dharma means virtue. In Saman Suttam 3-5, Kevali pannattam dhammam saranam pavvajjami, dharma means the teachings of the Kevalins. In Sahu Dhamma, dharma means conduct and profession of monks. Dharma is derived from Sanskrit dhri meaning to sustain, support or hold. In Mahabharata, definition of dharma signifies the upholding of both this-worldly and the other-worldly affairs: Dhaaranaad dharma ity aahur dharmana vidhrtaah prajaah, Yat syaad dhaarana sanyuktam sa dharma iti nishchayah (Mahabharata 12.110.11). And in the Vedas, Prithivim Dharmanaa Dhritam, signifies dharma as sustainer. In Buddhism, Dharmam Sharanam Gachhaami meant that the teaching of Buddha. Thus, we see that dharma has multiple meanings in the Indian context, such as, conduct, cosmic law and virtue. Dharma clearly transcends the exclusionary definition of "religion".

### Some Comparative Themes of Dharma and Religion

### 1. Multiplicity of adherence of faiths

Surveys have indicated that more than 75% of Japanese consider themselves as both Shinto and Buddhists. A popular Japanese saying is "Born Shinto, Die Buddhist", meaning the life-cycle rituals of Japanese are inspired by Shintoism whereas the death rituals are inspired by Buddhism. Similarly, in China, a Chinese can visit a Buddhist temple, live life inspired by Taoist ideals, worship ancestors and at the same time philosophize based on Confucianism. The situation is similar in India. A Jain can visit Jain temple with the same devotion as one worships Laxmi and Ganesha, especially on the Diwali festival. Saraswati is another example of pan-Indian goddess of knowledge. Similarly, in Punjab, a Sikh can visit Gurudwara with the same fervor as he chants or writes Jai Mata Dee at the back of his truck. This simultaneous practice of several Asian traditions is possible because they are not "religions" in the Western sense.

### 2. Polycentrism

In India, there are 33 "koti" deities in Hinduism, 24 Tirthankaras in Jainism, 10 Gurus in Sikhism, thus the centers of one's prayer or ritual can be multiple instead of one figure. Similarly, In China there are hundreds of gods and saints. In Japan, there are infinite numbers of Kamis (gods). Again, this polycentric phenomenon is highly unlikely in the Western religions.

### 3. Transmigration

In India, all the philosophies consider the time and the universe to be of cyclical nature instead of linear as in Western religions. One can attain a better or worse next birth based on one's karma in the past birth. This notion again is a uniquely dharmic notion not found in Western sense of "religion".

### 4. No Sacred/Profane dichotomy

In the Western religions, "sacred" is seen as distinct from "mundane". But in Asian tradition, dharma pertains to everyday life in addition to visiting the sacred places. To follow Jainism for example, one's entire life needs to be changed including dietary habits. Thus, there is no separate category of "religion" as distinct from daily life.

### 5. No "Organized" religion

Western religions are organized around the Pope or the Sharia. However, in India, in every age new thinkers have challenged and reinterpreted the traditions in innovative ways thus no single tradition could emerge as one state religion. Similarly in China, Buddhism was rarely a state religion. In China, Shinto was a state religion only from 1889 to 1946.

6. "Mythistory", not history

Indian traditions trace their origins to prehistoric times. The historicity of the twenty four tirthankaras in Jainism or of Rama or Krishna in Hinduism is not as critical as the historic events in Western religions. Similarly in Japan, it is popularly believed that Izanagi and Izanami created Japan and other kamis. In China, the Taoist texts have no historic writer. However, in Western religions, the Exodus of Moses, the Crucifixion of Jesus Christ, the Hijra of Mohammad is centrally important.

### 7. Texts

In the Indian context, we have multiple Jain Aagamas and multiple Vedas, Upanishads, Puranas in Hinduism. In China, there are two Taoist and five Confucianist texts. In Japan again, there are more than one Shinto texts. In the Western context, one holy text such as Torah, Bible or Quran is central to the religion.

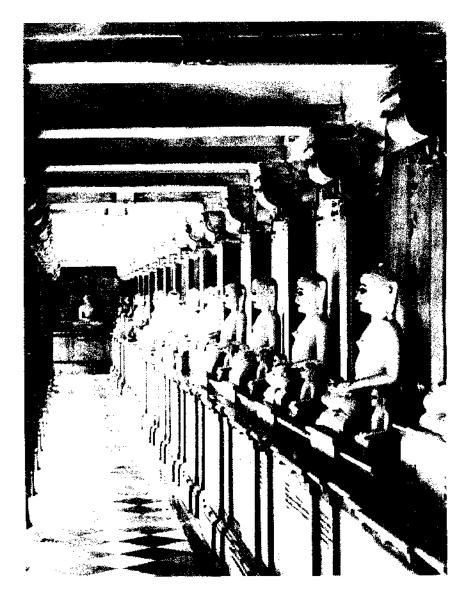
Western religions are organized around the Pope or the Sharia. However, in India, in every age new thinkers have challenged and reinterpreted the traditions in innovative ways thus no single tradition could emerge as one state religion.

8. Religious Rivalry

In India, polemic debates among several philosophies of Hinduism, Buddhism and Jainism have rarely turned into violent wars and battles as is the case in the Western religions. Similarly in China, for the most periods, Buddhism co-existed harmoniously with Taoism and Confucianism. In Japan, as we saw above, Buddhism existed with Shintoism. However, the Western history has several incidences of Crusades, Jihads, and anti-Semitism.

From these above eight themes, we can now conclude that it may be preferable not to call any Asian tradition as religion. It may be better to situate Jainism also as a dharmic tradition instead of referring it as a religion.

To follow Jainism for example, one's entire life needs to be changed including dietary habits. Thus, there is no separate category of "religion" as distinct from daily life.



Photograph by Thomas Dix

### **ARROGANCE**

Arrogance is a serious destructive human emotion like anger, deception, jealousy, and greed. It is also a means of communications and dialogue through body language. Encarta dictionary defines it as contemptuous pridea strong feeling of self-importance that is expressed by treating others with contempt or disregard. Other equivalent words for arrogance are: conceit, egotism, superiority, false pride, overconfidence, superciliousness, self-importance, and condescension. Many world religions such as Christianity, Islam, Hinduism, Judaism, Buddhism, Jainism, and Taoism have described arrogance as a sin and condemned it in no uncertain terms.

If we study the history of mankind, we will find that it is replete with stories of people who fell from grace or were destroyed or were bruised badly by arrogance. These stories support the common knowledge that the people who are affected with arrogance usually become 'blind' and stubborn, live in a dream world, and cannot see what others see. Nor do they realize that they have a serious mental disease. Usually they walk around with a large ego, surround themselves with like-minded selfish friends and they tend to see - with jaundiced eyes - arrogance in others, not in themselves! They are out to prove to the world how smart and superior they are compared to others.

Arrogance is very difficult to get rid of because the person who has this vice usually is close minded, tends to be vindictive and possesses a large dose of anger as well. Further more, very few people would be willing to bring this problem to his or her attention because of unpredictable response and even hostile reaction to any honest feedback offered. Clearly, the risk/reward ratio is very unfavorable for them. Likewise, well wishers like parents or a spouse may try a few times but they also keep quiet after a while out of frustration. So in the absence of genuine feedback and guidance, it becomes a lonely journey; making it very difficult to take any corrective actions. To make matters worse, many people tend to pamper the ego of the arrogant person, allowing the vice to take even a stronger hold on the person.

Although anger and arrogance - both are bad vices, which one is worse compared to the other? In my opinion, arrogance is far worse than anger because anger at least needs a catalyst from outside while arrogance does not. We can hide anger but arrogance is apparent to all around us. Anger in many cases is transient in nature and it may subside in due course and may be easy to forget and forgive but arrogance is an ongoing phenomenon fueling fire on a continual basis. An arrogant person is constantly occupied in boosting his own ego and does not hesitate to employ devious means to earn undue respect, prestige or salutations.

Anger may exist without arrogance but arrogance is almost invariably accompanied with anger. Arrogance and anger form an explosive combination that can easily turn a person violent and make him lose his



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sense of discretion. He will hurt others and also hurt himself in the process If we closely observe, we can easily identify people around us whom we can characterize as being arrogant - friends, relatives, political, religious, community leaders etc. It appears that the vice is inherent in humans and has been prevailing through the time immemorial.

Humility has been identified as a very effective antidote for arrogance by the spiritual teachers all over the world and have recommended that parents become proactive during the formative years in inculcating the importance of humility through practice as well precept. This is an excellent way to nip arrogance in the bud. However, nowadays with so much focus on individualism, the modern trend is to move away from modesty and humility. The modern society as it boosts confidence in self, ends up boosting ego and false pride leading to arrogance. Early on, a more and more competitive spirit is instilled in the child in sports and school achievement. Parents set bad examples by bragging about child's achievements which forms basis for manifestation of arrogance. As we promote slogans such as "winning is the only thing that matters" or "win at any cost" or "achieving by hook or crook," it not only increases the competitive spirits but also induces false pride, ego, dishonesty and most certainly arrogance in our youth. Consequently, arrogance gets ingrained in our character and manifests at different levels later in life.

How do we change ourselves? Is there any way to transform our arrogance into humility? A spiritual guide or a therapist can possibly steer us in the right direction, help us see the truth and more importantly our faults and put us on the right path. But ultimately it is we who have to follow the guidance and put it in practice. Just like a doctor can diagnose our problem, prescribe us the right medicine but cannot take it for us, a spiritual mentor or a therapist can diagnose our problem and show us corrective solution but cannot do it for us. Our desire for corrective action must spring forth from within.

The following practical steps can help us in recognizing our problem and rectifying our behavior:

- Acknowledge the problem The first step is the recognition and acceptance of the problem. Unless one accepts that there is a problem and is willing to do something about it, nothing can happen. If a sick person refuses to accept the fact that there is something wrong, he or she will not seek medical help.
- Do a reality check One way we can deflate our ego is to see that
  there is always someone who is better than us no matter how inflated
  we feel about our wealth, power, knowledge, talent, appearance
  etc. We need to realize that the objects of our arrogance and good
  fortune could all disappear over night because every thing in life is
  transient and cyclic.

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- Know that this too shall pass Every time we go through an ego boosting situation, we need to come back to earth by remembering this important scriptural message.
- Remind ourselves that truth has many angles and perceptions are relative Like the blind men describing the elephant, we must remind ourselves that ours may not be the only correct viewpoint. To find the right approach, we need to be polite and receptive enough to listen to the ideas and view points from people with different cultures and backgrounds. Some times we will discover that we were way off in our approach! Being polite does not mean a total agreement with the view points of the opponent. It only means listening to the other party consciously. Listening with a spirit of reconciliation cannot co-exist with arrogance!
- Humility produces positive results We need to understand that humility generates respect, co-operation and pleasant vibrations while dealing with our fellow human beings. Arrogance on the other hand invites contempt, dislike and hate. Both arrogance and humility show up in our demeanor and dialogue. Our choice should be obvious.
- Arrogance obstructs and humility fosters resolution of conflicts. More problems
  have existed throughout history because of ego clashes. If we show humility
  to others in resolving a conflict, even our opponents will calm down and
  show a way to get out of it. On the other hand, if we are perceived as
  arrogant, our opponents will play hard ball and devise ways to teach us
  a lesson, thereby lowering the chances of resolution.

### Conclusion

Being polite is divine; being arrogant is like committing a spiritual suicide. Looking at the history of mankind and judging from the way arrogant people at all levels have fallen, we should be convinced that arrogance does not pay in the long run. Having said that, let us also accept that very few of us lead a perfect life. We may have become arrogant at one time or the other in our interactions with others. But if we remain alert and examine our own behavior objectively, we will find that every time we became arrogant and asked our inner voice; it would almost always tell us that we were wrong in what we did. We will realize that our mind was overpowering us without being cognizant about it and we will feel sorry about own ignorance.

Going forward, let us be more vigilant and aware of arrogance and other destructive emotions that are our inner enemies. Just being aware of them is a giant step in the right direction. It holds the key to solving our problem. Next time, if we run into any trying situation, let us act with a spirit of conciliation and humility. We may get surprised at the positive results. This should motivate us to keep trying again and again until we lessen the intensity of our vice in a significant way. We will never know about the miracles humility can produce until we try! <>

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### **POWER OF GRATITUDE**

The important piece about gratitude is that when I give verbal or written gratitude to someone providing the other with specific information of what actions of theirs made a difference in our life, it becomes a feedback and may serve as a fuel for contributing to life moment by moment. This feedback gives us specifics for making life wonderful at all given times.

When my sister expresses gratitude by saying to me on eating the oatmeal for breakfast, "this is the world's best oatmeal." To me I feel pleased and satisfied that my efforts met her needs for taste and nourishment. So the next time I have a desire to contribute to her wellbeing I know I can make oatmeal for her breakfast with all the dry fruits and nuts in it.

When I express my joy for sitting in the park with warm sun shinning over us and the cool breeze and us sharing of our learning's from a reading. She gets feedback that her participation and the kind of activity that makes life wonderful for me.

I have had amazing connections and developed beautiful relationships just by sharing what I have enjoyed being with them, which has proved to be life giving and empowering for both of us.

In conflict situations, when I am really mad at someone for saying or doing something that triggered sadness or frustration for me and if I can focus on gratitude for the relationship or just their presence in my life that very moment my whole energy and being gets transformed. And I feel joy and gratitude towards this person. Then I am able to release my anger and focus on the possibilities of what else this could mean or what's keeping this person from making life wonderful.

### GRATITUDE AND ENDORPHINS

Studies have demonstrated that when we are in the mode of gratitude there is release of endorphins in the brain. Endorphins are chemicals released by the brain cells which act as natural 'pain killers'. They enhance our sense of well being and boost our immune system. The focus on gratitude could also give you the 'high' in life, that people get by using any drugs and other substances.

Gratitude expressed from the heart and sincerity is yet to break a relationship, whether it is at work or home. Focus on gratitude helps to glue and cement the relationship leading to love and intimacy. In this day and age where violence is so prevalent, any act which stimulates love and compassion is worth over and above the violence exhibited.

Gratitude is not just etiquette but a natural way of celebrating life. When expressed in spontaneous ways, gratitude helps restore peace, awe, and a sense of well-being in your life.

### JAINISM AND GRATITUDE

Since Jainism firmly believes in the doctrine of karma, the prayers are deep expression of gratitude, appreciation and adoration of the virtues possessed by the liberated souls or Arihants and the expression of ardent desire to achieve these virtues in one's own actual life. The Namokar Mantra and Jain scriptures have actually enumerated the virtues of different categories of souls such as Arihanta, Siddha, Acharya, Upadhyaya and Sadhu. I believe and have learnt that the practice of Jainism is living in gratitude moment to moment. We study the path shown by those who have achieved liberation with utmost respect and sincerity, because it is the proven path, which they have actually taken during their lives and have obtained the results. We feel very thankful to these great souls for providing us such useful guidance. Therefore, in prayer we express our gratitude, extol and enumerate their virtues and wish that such virtues might also develop in our life. Such prayers constantly reminds us what made them great and in turn help us to develop such virtues in us. In Jain philosophy, this is the process of reverence and celebration of life.

Like dharma dhyana which takes our mind away from artta (pain) and raudra (cruel and harsh) dhyana, which cause the accumulation of the karmas, and are the degrading forces to the self. Having an attitude of gratitude keeps focused on the goodness of life and living and our potentials to enrich and enhance life moment to moment and constitutes the best type of Satsanga, which leads us to right path to realize the Truth.

### WAYS TO CULTIVATE GRATITUDE

- Write thank you notes regularly
- Keep a gratitude journal by writing out any number of gratitude's I
  feel for all the things in your life including the rising sun, the beauty
  of nature, various expressions in the form of words and actions that
  we encounter by all that we cross paths with in our life.
- Gratitude circle is creating a space for sharing gratitude with the
  members of the group present usually friends and family. When we
  visit with our friends, at the end of our stay we sit together in a circle
  and take turns to share of at least one thing that each member of the
  group said or did that made life wonderful for us. And also sharing
  one thing about ourselves that we feel grateful for.

"Gratitude makes sense of our past, brings peace for today, and creates a vision for tomorrow." Unknown Gratitude expressed from the heart and sincerity is yet to break a relationship, whether it is at work or home. Focus on gratitude helps to glue and cement the relationship leading to love and intimacy. In this day and age where violence is so prevalent, any act which stimulates love and compassion is worth over and above the violence exhibited.

### A New World Order



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Today man has created massive means of destruction, which would one day devour the entire human race. The star wars are staring at the world with greed. In the days to come, tanks, rockets and bombs would cease to have any power. Wars would then be fought with poison gas. The nature of weapons has changed, but the craze of man to kill is increasing and multiplying every day. That is why many today want to take shelter in the teachings of Tirthankar Mahavir.

All this reminds us about the words uttered by the renowned French novelist Victor Hugo when he said, "A timely thought carries greater strength than all the armies of the world taken together."

Let us now think of those principles and teachings of the Jain religion that may give relief in distress to the suffering humanity, which today is facing a dilemma of life and death. The first and the foremost principle of the Jain religion is renunciation. The Jain scripture 'Shree Sutra Krutang Agam' in its first chapter deals with this principle. Lust for possessions leads to violence, fear and recourse to sins and to falsehoods also. It has converted man into a demon. It encourages in him the craze for material pleasures. That is why great thinkers today say to us, "The less I have, the more I am."

Tirthankar Mahavir says, "As the bee carefully draws fruit juice from the bud of the flower without harming or hurting it, so also the one who aspires for emancipation would hurt least or harm no one through his actions." In the coming age, this very concept of renunciation would offer solace and would give new direction to the suffering humanity. Mahatma Gandhi presented the same concept of renunciation in a new light and in a new context. He said that by advocating the concept of trusteeship, if you possess something more than what you really require, the surplus or the excess actually belongs to others.

The five leading vows prescribed by the Jain philosophy begin with Ahimsa i.e. non-violence. Today when the whole world is involved in widespread violence, it will have to heed to the principle of non-violence with sincerity, devotion and respect more than what was shown to it in the past. Violence at the individual level and also at the level of the whole universe is increasing day by day in one form or the other. From every six rupees (currency of India) collected by way of tax from the starving millions, at least one rupee is being spent on the army and on armaments. What does one get in return? Fear, terror and insecurity. And the irony is that the same super powers, which have built these arsenals of destruction, have to now enter into mutual treaties to eliminate them. A few countries, which on one side are talking of peace, are preparing for war on the other. Ahimsa is not a supreme precept; it is more a way of life, which gives shape to humanity and to human life. The most ancient Jain scripture 'Shri Acharang Sutra' says, "Not to kill or harm or destroy any animal, living species or being is the purest, permanent

and most eternal religion." The very first chapter of this ancient scripture details the causes and instruments of violence. The essence of Tirthankar Mahavir's thoughts on Ahimsa can be gauged in his following words – "You are the one whom you want to strike, you are the one on whom you wish to establish your command, you are the one which is in anguish, you are the one whom you want to kill. That is why a prudent person never strikes anyone, never establishes a command over others, never creates any anguish for others."

The seed of violence is first sown in thought, which then is followed in words and actions. That is why it is said, "war is born in the hearts of men". Acharya Umaswati says, 'Parasparopgraho Jivanam', which means that each living being lives because of mutual cooperation of each other's. The concept of Ahimsa enunciated by Tirthankar Mahavir is very comprehensive and includes all beings in it. It treats every living being with utmost equality and respects it the same way.

Mahatma Gandhi found Mahavir's concept of non-violence appealing after two thousand five hundred years and he proved the strength that it carried by applying it to all walks of his life. In 1946 he stood unarmed with compassion in his heart before a furious mob, which was carrying lethal weapons. The mob had to bow down before this 'Half-naked Fakir' as he was called. Non-violence had won while violence was defeated. Lord Mountbatton had said then, "What we could not accomplish by dispatching a full army brigade was accomplished single handedly by this one man, thereby saving the entire eastern side of the country from complete annihilation." One remembers Prof. S. R. Bhatt's statement in which he had said, "The seed of the thought that was sown some two thousand five hundred years before was reaped by Gandhi (The Thought of Ahimsa) as if there was an invisible link between Mahavir and Gandhi."

Violence is directly related to the craze for accumulation and possession, so that for the world of tomorrow exploitation and corruption would manifest themselves as new forms of violence. To obtain benefits by exploiting the poor, the weak, the downtrodden, the hapless is not only a manifestation of social injustice but it is one form of violence and deceit. Non-violence presupposes the coexistence of different religions, philosophies and thoughts, in peace with each other. The concept of non-violence and peaceful coexistence is the greatest gift to mankind by Jainism. The world today and the one that would follow hereafter need such glorious thoughts and feelings for each other. Jonathan Swift writes, 'We have just enough religion to make us hate but not enough to make us love one another.' If we accept the feelings expressed in this statement by this great thinker, we can cross all hurdles that are created by religious fundamentalism, religious intolerance etc. and can safely reach the objective of 'Religious fellowship'.

American leader Martin Luther King Jr. dreamt of the day when a man is known not by the color of his skin but by the strength of his character. To quote him verbatim, 'Not be judged by the color of their skin, but by the The five leading vows prescribed by the Jain philosophy begin with Ahimsa i.e. non-violence. Today when the whole world is involved in widespread violence, it will have to heed to the principle of non-violence with sincerity, devotion and respect more than what was shown to it in the past.

content of their character.' The Jain religion gives no cognizance to the color or the creed of man. Man is known not by the accident of his birth but by his subsequent actions and character.

When one looks at things from different angles and locates an element of truth in everything, it leads one to 'Anekant' i.e. many sided or many faceted approach. Not that 'what I say is the only and the ultimate truth'; but 'what in truth is mine' is the correct approach. Therefore one should not be rigid and dogmatic towards one's own approach but one should be generous enough to concede that what others perceive may also have an element of truth. Thus, the philosophy of 'Anekant' perceives an all sided view and is based on equality, tolerance, assimilation and co-existence. It is the right approach for reaching the truth. 'Anekant' approaches everything relatively and tries to find the truth in every situation. In the life of Tirthankar Mahavir, many instances can be found where 'what is truth is mine' has been accepted. He had even persuaded Gautam, his first Ganadhar and most learned disciple to apologize to Shravak Anand. During Tirthankar Mahavir's times, many controversies existed and many opinions got expressed. Everyone tried to dispute the opinions of others so that one can prove that what one said was the only truth. But, Tirthankar Mahavir showed the path of this principle by which one can practice accommodation of others' views rather than the path of refuting others' views. To bring home the truth behind what he was saying, he gave the illustration of the seven blind men who were trying to know what an elephant was like. It is only when human beings adopt 'Anekant' that peaceful co-existence becomes possible. And our sorrows disappear. Saint Vinobaji considers the concept of 'Anekant' as Tirthankar Mahavir's greatest gift to the world.

Albert Einstein discovered the theory of relativity applicable to the physical world while Tirthankar Mahavir propounded relativity in our everyday life 2600 years ago. Acharya Jinbhadrasuri explains the concept of 'Anekant' in the following words – "the disputes and contradictions remain intact between different opinions as long as one does not look to the truth through assimilation and accommodation. The disputes between various opinions are a product of one's own faults and deficiencies."

As the world becomes narrower and narrower, the coexistence of different religions becomes a reality and in this context, the feeling of coexistence between various religions and philosophies advocated by the Jain philosophy becomes noteworthy. On the one side, there is assimilation, while on the other; there is respect for other religions. The kings like emperor Kumarpal and Vishnuwardhan constructed Jain temples and the temples of Vishnu and Shiva side by side. Hemchandracharya after offering prayers in the Somnath temple said, "I bout down before Lord Shiva because He aims at the welfare of every human being". The philosophy of 'Anekant' will lay the foundation of the assimilation of the glorious principles of various religions. Let us reconstruct the world on the basis of the philosophy of 'Anekant' and Nonviolence to take humanity to peace, prosperity, stability and coexistence under a new world order. <>

The concept of non-violence and peaceful co-existence is the greatest gift to mankind by Jainism.

The world today and the one that would follow hereafter need such glorious thoughts and feelings for each other.

Jonathan Swift writes, we have just enough religion to make us hate but not enough to make

us love one another.'

# MAKING JAIN DHARMA VISIBLE IN THE DIGITAL AGE

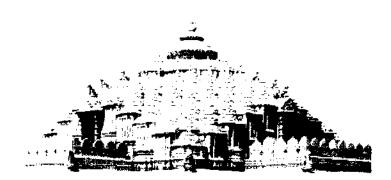
The 21st Century is an opportune time in history for the ancient message of Jainism or 'Jina,' a teaching more relevant and more urgently needed than ever before. The Digital Age makes it possible to share our passion about 'Jina Vani' (the essence of Jainism), one of the oldest living religion, with a large number of human beings around the world. Thanks to new technologies in media and the Internet, the principles of Jainism, such as non-violence, tolerance, environmental concern, built-in respect, tenderness, and equality for all living beings, can now be widely explained while securing Jainism a valuable global identity and name recognition.

Using the web is one of the most effective ways to reach masses globally. There are several sites on Jainism including our unique website www.jainworld.com. Our Mission \*24L\* plan is to ensure that Jainworld.com extends coverage to more than 95% of the global population, and is already translated in all of 24 designated languages, representing the 24 Tirthankars.

Jainworld is now a truly global site visited from 147 countries and more than 82,000+ hits per day. Since 1996, JainWorld has worked relentlessly to create a visible, global signature for Jainism, a result of the dedication and effort of over 500 people from all walks of life including Jain, Buddhist, Christian, Muslim, Hindu, Parsee, Sikh, and from other diverse belief systems and representing different nationalities across the globe.

Jainworld.com's multiple language editions of its user-friendly web site has created an in-depth knowledge-base and global resource center complete with authentic and original Jain scriptures and commentaries to serve everyone, Jains and non-Jains, from a casual visitor to a serious research fellow.

One can get involved to increase the awareness of Jain philosophy of life. There are many ways to get involved and build upon more than 700 outreach efforts by the Jain World panel members to promote a deeper understanding of Jainism and to help the interested people in following these principles in their daily life. <>



Photograph by Thomas Dix



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He is also a teacher
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### GLOBAL PEACE THROUGH COMMERCE ROLE OF JAIN VALUES

Traditionally, business has created a "world of goods" with a focus on profits. A new trend is emerging today where business is creating a "world of good" and becoming a partner in peace.

Today 1.2 billion people live in extreme poverty, despair, and deprivation. Another 3 billion people struggle for mere survival and livelihood. Globalization and technological advances bypassed masses of poor around the world. Until recently, businesses in general focused only on the remaining one-third of the world population. There are other global challenges as well. Our world is divided by religious extremism and inequalities based on race, gender, and wealth. We are losing our sense of community and finding more reasons for further subdivisions of humanity. Our environment is also eroded by our endless desires and lack of individual and collective responsibility.

However we are witnessing a powerful positive force, which is bringing new perspectives and new innovative business models to empower people and protect our planet. It is changing the very definition of successful leadership and success itself. In the 21st century, successful businesses will be the ones that find solutions to alleviate global suffering and lead us toward a sustainable world. This paradigm shift is reshaping corporate strategies and redefining the role of business in society. It is turning every "problem" into an "opportunity" and businesses have started "selling solutions" for global issues. The earlier belief that corporations serve the rich and that serving the poor is the responsibility of government and non-profit organizations is also changing.

Another difference that emerges from these new models is that traditionally businesses followed a strategy of "gain" first and "give" later, i.e. first make profits and then engage in charity for social causes. Now, corporations are recognizing the fact that creating social value is compatible with profitability.

With Bottom of the Pyramid strategies, socially conscious enterprises are bringing under their wings the 4 billion people living on less that \$2 a day. Micro-credit and micro-insurance programs targeting disadvantaged groups are taking center stage. Grameen Bank founded by Dr. Yunus is a prime example of how powerful the societal impact of such an enterprise can be. It is lifting 22 million people out of poverty. No wonder the noble act of loaning \$27 to villagers earned Dr. Yunus and Grameen bank a Nobel Prize.

The fusion of technology with compassion perhaps finds its highest expression in the work of Dr. Devi Prasad Shetty- a compassionate cardiac surgeon and the founder of Naryana Hrudayalaya Hospital in Banglore. Not only does he heal hearts by remote control, he keeps them beating at an affordable price. According to him, "A solution is a solution when it is affordable to a

common man." As he observed, 100 years after the first heart surgery, only 8 percent of the world's population can afford it. He addressed the issue of affordability as well as accessibility in the health care delivery system. His telemedicine program, one of its kind in the world, partners with Indian Space Research Organization and brings high-tech care to the doorstep of the poor living in remote areas. The most important requirement in setting up the system was that "the patient must be able to see the compassionate face of the doctor." Compassion was also an important criterion in hiring the staff. As far as the affordability is concerned, no one is turned away from the hospital for the lack of paying capacity. This super specialty hospital reserves 75% of its beds for the poor. Sixty percent of treatments are subsidized. Children under 12 are operated on free of cost. So far, Dr. Shetty has performed 5000 free heart surgeries on children. To date, 21,000 heart patients have been treated and 140,000 free medical consultations have been provided using telemedicine technology. The N.H. hospital's micro-insurance plan- Yashasvini- insures 2.4 million members of various cooperatives at ten cents per month per person-less than the price of a bidi! The power of the poor is in numbers. N.H. Hospital harnesses the power of the poor, leverages technological advances and makes a difference with a heart for the poor. It breaks the link between health and wealth. It is not difficult to find similar examples where businesses set in motion virtuous cycles that lift the communities out of poverty.

Environmental awareness is also increasing. Corporations and small businesses are devising alternative technologies that are eco-friendly and efficient, reducing waste, sourcing organic products and using recycled material. Companies are reaching out to poor and rural populations with more efficient lighting, telecommunications and affordable houses made with recycled material and pre-cut designs. The benefits of technology are also being shared by those who would have never dreamed of sharing them. Working poor class is now connected to markets through cell phones. Like ITC, EID Parry has created an internet portal for rural areas, which supports farmers to access fertilizers, and direct market for their crops. A single computer is changing the whole village. Jaipur Foot and Educare Foundation are the examples of non-profit organizations targeting the poor, with Jain community involvement. A whole new class of women entrepreneurs has emerged who serve as a link between multinationals and their rural customers. Although not without their critics, overall businesses are empowering the poor and giving them new tools to climb the economic ladder. Similarly, they are impacting the society by finding new ways to conserve the environmental resources. Thus, businesses are making a difference for people as well as planet.

### Jain Values and Leadership

We, the Jains, have a unique heritage, which teaches us to open our doors and hearts to everyone irrespective of caste, creed or color. Jain practice of compassion extends beyond mankind to include all living beings irrespective of their size or form. Today concerns are raised for poverty, fear, disease,

Violence and crime primarily result from wealth inequalities, deprivation, greed and lack of moral values. Jainism teaches us to live a life of restraints, limit our wants and waste, and be sensitive to other peoples' needs. As stated in Economics of Mahavir- "the world will be happy when I would relinquish excessive possessions."

illiteracy, inequality and environment. UN Millennium Goals are developed to address these issues. Jain Tirthankaras, visionaries as they were, have given us the means and the mindset to provide compassionate solutions, long before the concerns for people and planet surfaced in modern society. A new economic order envisioned by Lord Mahavir teaches us lessons in social responsibility, interconnectedness, inner transformation and social justice. Earning and disposal of wealth must be guided by these principles.

The new order is based on four parameters- it does not pose a threat to world peace, it brings about a reduction in crime, it does not increase violence and promotes the feeling of non-destructiveness in matter i.e. a feeling that material possessions are not our defense. Lord Mahavir's revolutionary preaching shows that anyone who wants to develop in isolation-whether an individual, business, society or nation-poses a threat to peace.

Violence and crime primarily result from wealth inequalities, deprivation, greed and lack of moral values. Jainism teaches us to live a life of restraints, limit our wants and waste, and be sensitive to other peoples' needs. As stated in Economics of Mahavir- "the world will be happy when I would relinquish excessive possessions." Mahatma Gandhi reiterated this truth when he said "live simply so others may simply live". This requires an internal change in man.

Today, much of the attention is focused on external change-changing organizations, changing production systems, etc. As Acharya Mahapragya points out, no attention is paid to the change in the man. "Until man does not change from inside, what good can a change in the system alone can achieve? Man can manufacture the best possible motor car. If the driver were not skilled and reliable, there would always be a risk." With peace within, we can have lasting peace outside.

Such is our heritage. It reflects a pool of profound wisdom resulting from endless years of meditation by Tirthankaras who themselves were leaders and reformers. It can serve as a model for effective leadership. Corporate executives can draw lessons for social responsibility and conscious conduct from the parameters of new economic order. Compassion and interconnectedness and inner transformation are powerful values that can provide an added dimension to corporate decision-making process. A mindset of "people matter" will result in compassionate solutions and provide mutually beneficial outcomes. A virtuous cycle sets in with an attitude of going beyond profits and following a noble purpose. Not only are Jains uniquely suited to contribute to the current trend but with reverence for all life, they are in a position to take the movement to a new level. They can take compassion to new heights, grow goodness and expand their sphere of influence to create a "world of good". <>

Abraham Heschell's
words are so
appropriate
in this context:
The goal is
Not to Have but to Be
Not to Own but to Give
Not to Control
but to Share
Not to Subdue but
to be in Accord

### **BRINGING JAIN TOGETHER**

Jain Scholars committee has been in dialogue with Jain centers in North America for developing programs to strengthen Unity. Centers in turn are keeping open dialogues with all members to bring together all sects. Working towards Jain Unity is much easier in North America than any other place. The rituals are different but the objective is the same – uplifting spiritually. Young Jains of America and Young Jain Professionals are interested in learning and adopting unified Jain teachings and conducts. Almost all of our centers are conducting programs with similar aim in mind. We have to stress that underneath the waves, deep down in the ocean, our knowledge and Scriptures are the same.

The followings are some of our centers valuable efforts in unity process which can become part of a role model to unite all Jains:

### 1. Jain Association of Montreal.

Our samaj Jain Association of Montreal is very small in numbers. We are made up of Swetamber, Digamber, Sthanakvasi, Deravasi, but we are ONE and that is Jains. We live in harmony and we do our prayers, pooja together. We believe in "together we stand, divided we fall". We really enjoy celebrating our religious occasions together. Unity is our strength. Bipin Shah, bipin.prabha@yahoo.ca

### 2. Jain Center of Minnesota.

Promote and seek better understanding of the Jain religion's doctrine and beliefs. Provide academic, cultural and intellectual interchanges between the Jains, impart a basic understanding of the Jain philosophy to our children, celebrate auspicious Jain events and festivals. Our uniting force is Jain philosophy and communication through a common language English for benefit of adult and youth alike. Common Khsamapana Day is celebrated. Learned speakers from different traditions are invited. Ram Gada, Ramaada@gmail.com

### 3. International Jain Sangh (IJS).

Promote teachings of Jainism by organizing spiritual, cultural, academic and charitable programs by following principles of Ahimsa (non violence) and Anekantvaad (respect for other's views). At Mahavir Jayanti celebrations, IJS takes pride in inviting and participation of monks and Nuns, and others for blessings and Pravachans to ensure the whole community is represented from all sects. IJS Souvenir Publication always reflects diversity of all sects through pictures and articles by various scholars and Sadhvis and monks - Neelam Jain, jainneelam@hotmail.com

### 4. Jain Center of Greater Phoenix.

First and foremost I am Jain and then I could be Swetambar, Digambar or Sthanakvasi sect of follower. Jain center celebrates both Paryushana.



Nirmal Dosi

Nirmal Dosi chairs the JAINA Scholars Visitation Program. He is self educated in Jain philosophy and scriptures including Tattvartha Sutra, Saman Suttam, Purushartha Sidyupaya, Chhadhala, Jin Dhammo and Ratna Karan Shrävakächär. He also plays Violin and recites poetry in local events.

In our center there is a tradition for last 25 years that we do Pratikraman daily during Paryushana. It is a Gujarati Pratikraman, which has lots of stanzas from Samaysar and also from Shrimad Rajchandra's literature. We also have Hindi script of the same Pratikraman so any person wishing to perform Pratikraman can take active part. At the same time we also conduct traditional Pratikraman for some one who wants to perform it. We perform various Poojas and it is in power point presentation in Hindi with transliteration in English with meaning of stanza underneath in English. We stress the point of explanation of each and every ritual that we perform. Whole community gets involved whether it is Snatra Pooja or Dev Shästra Guru Pooja. We all participate together when a scholar visits irrespective of his/her sectarian belief. We have Swadhyaya and Yoga class in Hindi/Gujarati/English.- Kirit Gosalia, digjain@aol.com

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### 5. Jain Center of Wisconsin.

We have been able to keep differences of various Jain sects to minimal and have had great success in unifying. The temple is designed as a center where all Jains can meet, support religious activities regardless of sects. We have Swetamber statues, Digambar statues and large plaques with Navkaar mantra. Other than Tirthankar's names no other names are permitted to be printed within the walls of the temple. On major events such as Mahavir Jayanti or Diwali we alter Pujas to reflect different sects and all participate equally. During Paryushana we invite Digambar scholars and during Das Laxana we invite Swetambar scholars. By reversing the scholar visitation not only we have better participation but allow us opportunity of learning messages from different view points.

6. Jain Center - Las Vegas

Promoting oneness: In the spirit of promoting oneness, amongst all Jains, all the Sangh members were encouraged to do Samuhik Pratikraman in one group setting together. The bliss felt during the Samuhik Pratikraman and at the end when every Shravak and Shravika is joyously and compassionately requesting for Micchami Dukkadam and Khamat Khamana from each other. All our members did Samuhik Navkaar Mantra Jaap under Muni Amrendra Kumarji Maharaj -

Atul Gandhi, <u>aumarihant@gmail.com</u>

### 7. Jain Center of Connecticut, and Jain Center of Greater Hartford

Celebrated Paryushana and Dash Laxan holidays together and the attendees learned a lot about these two important holidays. Designed around Samvatsari or Khsamapana day, these holidays are celebrated separately by Jain members of Swetambar and Digambar traditions respectively. The members of the two Jain Centers come from different traditions and the two centers decided to make it into a 17 day combined holiday. During the first seven days, Bhavnas were organized in the evenings in Easton, CT. Video taped lectures of Pujya Jinchandraji were enlightening for the attendees. A joint Bhavna evening was organized

was held in Brookfield.For Das Laxan celebration, Ms. Tarla Doshi was invited. Daily morning and evening lectures were organized. Focus in the evening sessions was on Dash Laxan. Morning sessions focused on question/answers and self improvement. The sessions also included Pratikraman, Mudra Vigyan and Reiki, responding to the specific interests of the attendees. Several Pooja were arranged at the Middletown temple, which uniquely included integrated poojas celebrating both traditions. Arti's (Panch Parmeshthi, Adinath Bhagwan) and Mangal Divo were sung celebrating both traditions. The joint celebration by the two neighboring centers afforded the opportunity to learn in depth about different Jain traditions. Everyone was delighted to see that fundamental principles of Jainism are very similar in different sects, and special highlights of different sects should be revered and appreciated. Young Jains between the ages of 14 to 40 years put together various programs with the aim of bringing our youth together – Yogesh Kamdar/Hans Maru, yogesh kamdar@ml.com

### 8. Jain Vishwa Bharati (NJ)

IT conducts 18 days of Paryushana and Das Laxana. The program includes Bhagwaan Mahaveer's Charitra Vanchan and readings from Kalpa Sutra. It is followed by daily lectures on Das Dharma. Daily Pratikraman and lectures on many soul searching topics are delivered by both Samanijis. Common Khsamapana Divas is celebrated. Samaniji have developed point scoring system for grading of various conducts. Both Samvatsari (Swetamber) and Alochana Path (Digamber) are incorporated in the program. – Jay Duggar, jdugar@dugargroup.com

### 9. Jain Society of Metro Washington

Develop budget for activities respectful to all sects. Get scholars from all sects. Each tradition is well served in their ritual practices. Focus on Jain activities independent of Languages. — Sushil Jain <u>Sushiljain@aol.com</u>

### 10. Jain Society of Central Florida

Dehrasar design is such that all sect can carry out all function same time. We have every Sunday pathshala, Digamber Abhishek, Swetamber Abhishek and pooja. Gabhara designed such that all sects can have their worship. - Shashikant Shah, depadasa@gmail.com

### Challenges at our Centers

Jaina scholars committee has helped all centers to celebrate Paryushana. Except major centers which have 18 days of Paryushana and Das Laxana, all have Paryushana which are mostly conducted in Gujarati.

### We could do the following to bring everyone together at all centers:

- Include programs in English for children, Young Jains and Young Jain Professionals
- 2. Include part of program in Hindi for non-Gujarati population

The joint celebration by the two neighboring centers afforded the opportunity to learn in depth about different Jain traditions. Everyone was delighted to see that fundamental principles of Jainism are very similar in different sects, and special highlights of different sects should be revered and appreciated.

3. Lectures on Das Dharma as a part of daily lectures.

 Use Anant- Chaturdarshi or nearest Sunday to celebrate Khsamapana Divas for all Jains

#### At Major Centers we suggest to do the following:

 Read Kalpa Sutra and Bhagwaan 's Charitra on daily basis during 10 days

2. Lectures on Das Dharma during 8 days of Paryushana. Include part of

lectures in Hindi, and English

3. Use Anant-Chaturdarshi or nearest Sunday to celebrate Khsamapana Divas for all Jains

# Suggestion for celebration of Paryushana and Das Laxana together for 10 days:

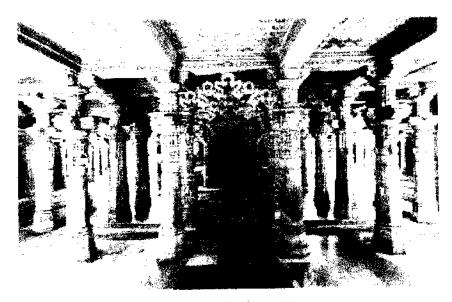
1. Start on Friday before Chaturthi and conclude on Next Sunday

2. This would include two full week ends.

- 3. This will include Chaturthi and Panchami most sacred days.
- 4. Every day Vanchan of Kalpa Sutra and 24 Tirthankar's charitra
- 5. Everyday lectures on Das Dharma following Alochana Paath.

6. First Sunday we all celebrate Bhaqwaan's Janma Divas

- 7. Celebrate Khsamapana Divas by doing Samvatsari Pratikraman and Alochana Paath on Last Sunday including Tapasvi's Bahumaan.
- 8. Creatively incorporate Hindi, English, and Gujarati to bring all Jains together.
- 9. Invite scholars with varied expertise to enrich our self.<>



Photograph by Thomas Dix

#### **NEW DIMENSION FOR ECONOMIC DEVELOPMENT**

Economic development, growth and prosperity are the prime concerns of the present society. But the question arises, how it is possible to be ethical in business and what should be its process and its mechanism.

While pondering over an economic development, the following points should be invariably considered:

- Ahinsa and purity of means
- Non erosion of moral values
- Limit of wants

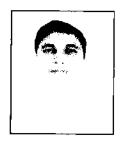
First it should be examined whether economic development is leading to more violence or otherwise. The result is in front of us. If we want to achieve sustainable development, it should be through ethical and pure means.

Ericsson has suggested some principles for setting the present system right and for bringing about changes that can be very useful for world economic policy. His foremost principle is that anger, greed, hatred and infatuation should be reduced. This may appear to be spiritualistic and sermonizing precept, but is very important. In this principle we visualize the inherent truth. An economic system can never become balanced without balancing human emotions. If the craving to possess is stronger, no economic system can become balanced, no matter how sound the policies of the government may be. If passions are strong, no good economic policy can be effective. This holds true even if passions like anger, vanity, attachment, cheating and greed remain dormant. The functioning of economic and governmental system will be on the right track when these human passions shall vanish.

For introducing the new economic system we have to adopt some parameters. The new system should not pose a danger to the world peace. There should be a reduction in crime and it should promote the feeling of non-destructiveness of the living as well as non living world. The cherished world economic system should be such under which one nation cannot exploit another and cannot establish its technological, economic or ideological hegemony. By evolving such system, some modern day problems could be solved.

There is no doubt that some concepts of modern economics have helped to solve a few problems and have rendered some relief to the poor. At the same time, it has created many new problems. If we think objectively, the truth is that the modern economic concepts have encouraged violence.

Let us then understand that the economics which is limited to eradicate poverty, is not necessarily good for us. For us that type of an economic policy would be valuable which, while eradicating poverty on one hand, would not increase the violence on the other. Hence, the synthesis of material prosperity and promotion of non-violence are the pre-requisite for a peaceful and just world order. <>



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#### HIGHER CONSCIOUSNESS IN MARRIAGE



Dr. Anil Singhvi drsinghvi@vsnl.net Phone: +91-94250-66266)

Dr. Singhvi is the founder of Falcon. a self learning group formed in Indore, India 14 years ago with the objective of unfolding one's physical, interpersonal, emotional and spiritual potentials; in essence, to recognize the sacred in the ordinary. Dr. Singhvi has taken numerous talks on J ainism at various forums including JAINA 2005, YJI 2005 and YJP 2006. He is a Medical Oncologist by profession.

Marriage and dialogue are inseparable; but is there peace? Numerous proverbs and jokes are testimony to the turbulent nature of this sacred institution. Has it kept up with the changing roles and values of mankind over the years? Times have changed. But our attitudes and beliefs haven't.

The reality is that almost 45% of the marriages in North America end up in divorce. A large proportion of the rest continue to remain married, but just that. The relationship has already died. Why did this happen?

The answers are neither easy nor simple as many of us assume to be. If we are to ask any of the older generations about the reasons, they are tempted to make sweeping statements like, 'today's youngsters are impulsive; the money is going to their heads; moral values are deteriorating fast; this is going to happen if you do away with joint families; today's girls are too demanding and cannot adjust' and so on. All these remain over-simplistic statements. Marriage is for love and not for 'adjustment'. And love cannot blossom if partners have to 'adjust' to live together. Of course sacrifices are made, but they are out of love and not out of compulsion or compromise.

It is the common knowledge that couples tie the knot in search for love, especially romantic love. However evolutionary studies show that romantic love is a relatively new development and not much is known about romantic love in marriage in modern culture. There are stories of spouses finding romantic love outside marriage, but these have usually tragic endings. Researchers find that joyous sex and intimacy in marriage is rare and marriages continue to be arranged for social, economic and political reasons. Oscar Wilde put it quite aptly, "One should always be in love that is why one should never marry!"

#### The reasons for getting married

David Schnarch in his path breaking work Passionate Marriage says, "Quite often we get married for the wrong reasons because we haven't matured enough for the right reasons to exist. Struggling with the wrong reasons for getting married can produce the right reasons to stay married." Some of the wrong reasons why people get married include:

- 1. Low self esteem in both
- 2. Fear of loneliness
- 3. The girl fearing facing the world as a single person
- 4. The boy needing someone to take care of himself
- 5. The girl needs to take care of someone in order to feel fulfilled
- 6. Both believing that two people can live more efficiently than one

Two wrongs cannot produce a right. Two unhappy people cannot hope to complement each other in search for the elusive happiness.

#### **Unconditional Positive Regard**

Procrustes was an ancient Greek bandit. He used to build beds for his guests the same way we build a marriage, as per his own expectations. As soon as the guest lay down on the bed, Procrustes went to work upon him, stretching him on the rack if he was too short for the bed and chopping off his legs if he was too long. Likewise, we always try to change our spouses to fit our pre-conceived ideas of how our partner should be. In doing so, we reduce them to mere objects. We turn a person into a 'husband' or a 'wife', as though it was some commodity. Needless to say, this is a futile exercise and only results in frustration on both sides. Wouldn't it be much better if we had an unconditional positive regard for our partners. Your interaction with them should give an impression that they will be understood and not judged. This requires listening with a sensitive ear. We have a tendency to continuously weigh and judge a person while interacting with him or her. Don't do that. Judgment leads to conclusions, creates distance and is not compatible with love.

#### 'Did I pick the right person?'

This question always torments us. We tend to say no, but actually it has nothing to do with the other person. We do not pick our perfect match because we ourselves are not perfect. We are like raw, uncut but flawless diamonds. It is only when we are willing to polish off every part of ourselves that cannot join with the other, that we find our soul mate.

#### Differentiation

This process of polishing has been referred to as differentiation or self actualization or individuation (Carl Jung). Differentiation as described by David Schnarch involves balancing two basic life forces – the drive for individuality and the drive for togetherness. Individuality wants us to follow our own directives to create a unique identity; whereas togetherness pushes us to follow the directives of others and to be a part of a group. Differentiation permits you to maintain your own course when spouses, friends or family pressure you to agree or conform to their wishes. You can agree with them without feeling like you are 'losing yourself' or you can disagree without feeling bitter.

Differentiated people derive their self worth from their inner sense of values and not from outer circumstances. They try their best to have things as per their inner wishes, but if it doesn't happen that way, they just let go. They don't feel that their world has come to an end if their partner forgets a birthday or a wedding anniversary. They do feel bad just like any other person, but they convey this to the other using '1' language and move on. They don't try to browbeat the other person or indulge in emotional blackmail.

Since differentiated people derive their sense of identity from inside, they do not feel consumed when they are close to the other. Undifferentiated people feel they are losing their identity when they are very close to their partners and as a result are forced to increase the emotional or physical distance.

Quite often we get married for the wrong reasons because we haven't matured enough for the right reasons to exist. Partners in marriage often start a 'stamp' collection. This consists of memories and recollections of unpleasant events in the past. Whenever there is an argument, even a minor one, these 'stamps' are brought out and traded

They frequently feel, 'I got to be me by getting away from you.' We see many examples of how partners maintain physical distance, have infrequent contact or take up consuming jobs just to maintain their separate identity. Such people often stamp their feet and scream, 'I got to be me, don't fence me in, I need space!' They keep the relationship in constant turmoil so as to keep their identity alive and kicking.

#### Being in the here and now

This is one of the most important aspects of consciousness, not only in marriage but also in other walks of life. Partners in marriage often start a 'stamp' collection. This consists of memories and recollections of unpleasant events in the past. Whenever there is an argument, even a minor one, these 'stamps' are brought out and traded actively!

'You let me down the last week when you were late for dinner!'; 'You are always putting me down in front of other people, don't you remember the party at the Sharmas, and what about the one six months before where you said that I look likea clown in that shirt!' These never ending allegations to events of the past do not allow us to live and learn in the present. We keep on holding grudges. It takes an inordinate amount of time to recover from past arguments. And if that were not enough, most of our present is used up in thinking about what we will do to our partner when he or she 'misbehaves' again in the future. We fail to understand that. Now is the only moment we have to live our lives. What stops us from being totally in the present moment? Obviously, unfinished business. So the way out is to not let any businesses remain unfinished. If we are seething inside with resentment at something our partner did or said in the past, we should voice our feelings using "I" language. Our partner may understand and say 'sorry' or he may not. That is totally his or her prerogative. If he or she is willing to change, it is great. If not, then we have to accept that too. This is the basis of the Serenity Prayer: God give me the courage to change what I can, the serenity to accept what I cannot and the wisdom to distinguish between the two.

Communication & intimacy

Let me ask you a question. You go to a restaurant, take a look around and you can instantly make out whether the couples sitting there are married or dating. How? Answer: Married couples don't talk to each other. Why? Because they don't want to hear what the other has to say, because they already know what the other will say! Isn't that an example of 'great' communication?!

Many of you might be going through a period of courtship where there is mutual exchange of personal likes and dislikes. Intimacy is the goal of any loving relationship. Intimacy, as we know it, appears to be akin to mutual understanding, validation and acceptance of the other's point of view. We like to disclose information about ourselves once we know for sure that the other is going to endorse it and give positive feedback. This is 'other validated intimacy' and not true intimacy. True and vibrant intimacy requires disclosing not only familiar and comfortable parts of yourself but the whole of yourself

We are like raw, uncut but flawless diamonds. It is only when we are willing to polish off every part of ourselves that cannot join with the other, that we find our soul mate.

Serenity Prayer:

God give me

the courage to change
what I can, the serenity
to accept what I cannot
and the wisdom to
distinguish
between the two.

with no guarantee that the other is going to like it. This is possible when you have a solid relationship with yourself; your foundations are so strong that you don't fear revealing yourself in totality.

Other validated intimacy sounds like this: "I will tell you about myself, but only if you then tell me about yourself. If you don't, I won't either. But I want to, so you have to. I will go first and then you will be obliged to disclose – it is only fair." Self-validated or true intimacy says: "I don't expect you to agree with me. You weren't put on the face of this earth to validate and reinforce me. But I want you to love me and you cannot really do that until you know me. I don't want your rejection, but I have to face that possibility too if I am ever to be accepted by you. It is time to show myself to you. One day when we are no longer together on this earth, I want to know that you knew me."

If you were to say what you feel without asking for endorsement from your partner, your partner is more likely to hear you out and not silence you. Such a relationship can remain intimate even in times of conflict. Such marriages are geared for growth because the partners have unique strengths. The understanding that both are essentially unique but different persons is important. This leads to respect and giving space to the other. For example imagine that you and your partner are in a small boat named marriage in the high seas of life. The question arises, who is going to steer? You feel that you are in the middle of the sea with a lunatic who sees everything differently. You tend to brow-beat the other into steering in the same direction as yourself. Now consider the reality that spouses are always in two separate boats and could sail away in different directions. You will then be more kind and friendly to your fellow captain!

Enjoy the journey, flow!

This means flowing with life and its directions. Let us imagine a river flowing towards the ocean. Similarly, life too has its flow. Like the river, life too seems to move in a meandering way at times; and we tend to resist these seemingly useless twists and turns. Little do we realize that life's treasures are hidden in these nooks and crannies! So let us not resist this flow of life, and learn to flow effortlessly. Savor the journey, and as someone said, the beautiful journey is the destination! It is possible that marriage may take a turn in reverse direction for sometime, may seem go through twists and turns, but just be aware that all of these might give you hidden insights if you are open to them. So flow with life, flow with marriage and you might just end up discovering love!

#### Love

All of the above are precursors to the ultimate state, love. Yes love is possible in marriage too and that is good news indeed. Love is what unifies, and when you see God in each and every human being including your partner, you are not only in love, but you are love itself. And then relationship to your partner is like a prayer to God! <>

It is the common knowledge that couples tie the knot in search for love, especially romantic love. However evolutionary studies show that romantic love is a relatively new development and not much is known about romantic love in marriage in modern culture.

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She has participated in several
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#### THE ROOT OF MISERY

Strange is the fact that the only entity that can experience pleasures and bliss stays entangled in the whirlpool of misery. When all crave for happiness and want to keep away from misery, then the problem arises why misery? Answer is that good goal is achieved only through good means. The means and goal should be equally revered. After sowing the seed of misery if one wants to get the fruit of happiness then how is it possible? Impure means never yield a pure end.

#### Where is the Peace?

Man has many beliefs and one of the strongest beliefs is More-is-better. It is the root of all ills. "More is better" is a twentieth century disease. This belief becomes a part of man's daily life. Man spends a lot of life energy on "More is better." Some of the signs for "more is better is the foundation of human life" are the following:

- He must be busy to be fulfilled.
- He must make more money than he currently is making.
- He must get a promotion to prove his worth.
- He must need to have more of every thing.

'More is better' keeps a man exclusively in the physical domain. Man's inner energy is concentrated on accumulations, acquisitions, rewards, trophies, approval and money. He does not know, there is no peace in this pursuit. The feeling of peace is there when we are facing away from 'More is better'.

In Uttaradhyayan sutra Lord Mahavir says:

He who is indifferent to the material world has no grief. He is not affected by the miseries of the world. He is like an unsullied lotus which rises above muddy water.

According to Mahavir's philosophy, happiness neither lies in the material objects nor in its enjoyment. Happiness lies in the individual's own attitude. If man learns to live within himself, he can find the greatest happiness available in the world. More desires mean more poverty. The poor is one who has lack and an ambitious person always has lack. On the other hand, the person who is satisfied in every way is the richest of all. This distinction of poor and wealthy person makes clear that poverty and prosperity are not related to the wealth but to a person's attitude. Unfortunately, in the blind race to make money for comforts and enjoyments, the distinction between the proper and improper means is also forgotten. These are the views of some spiritual or religious people. But some people are of the opposite view. They say that money alone is the root of all human ends. They make the money being inspired by such ideology.

Is wealth everything?

So far economics is concerned, it says that man is a social animal and in society wealth is very important. If wants are limited economic progress does not get its impetus. That's why for economical progress unlimited nature of wants is essential. "Man is a social animal" against the backdrop of this thought it is not unjustified for economics to adopt the policy of unlimited wants. But is man only a social animal? Is he not a person? Does he not experience the sensation of pain and pleasure? Do unlimited wants not cause him stress physical and mental? Does the desire, hidden behind the vast ocean of wants, not upset hormonal balance and cause perversions of the mind? If not so, only then we can accept implicitly, the vastness of wants. When we see a man with a human perspective we can not accept, implicitly the unlimited nature of wants. So, not only religious but also from the human perspective, it is essential to control wants.

Lord Mahavir never talked of non-possessiveness for a social man. This is possible only for a monk. He postulated the limitation of cravings for a householder. Economics gives more importance for consumption of luxury items because it fosters social and economic development; it improves the standard of living. On the other hand it is also a fact that the more consumption increases inequality in the society; it gives negative effect on the poor and intensifies the instincts of aversion and hatred in the poor. So wealth is something but not everything. Main thing is the humanity which can build a beautiful peaceful and harmonious society.

#### Root of other ills

In Jainism we find the principle of triple "A". It means Ahimsa, Aparigrah, and Anekant. Universal love for all living beings, minimizing wants and possession and respecting all view points, these are the key elements of Jainism. Practice of ahimsa is not possible without practicing aparigrah. Man with excess possession cannot lead non-violent life because the possession themselves are made through violent means. Greed is one which prods man in to the activities of earning money. With the expansion of these activities greed also grows. The more wealthy the person is, the greater his desire for wealth. While satisfying his own desires he does not care if he ruins the happiness of others. He forgets the fact that just as he likes happiness and loathes sufferings, others also do so. Everybody wants to live an independent life. Nobody likes domination by others. But, nevertheless a person, attached to a possession, takes hold of the other poor people and accumulates fortune, engaging them forcibly in his service. Not only killing but hurting other beings and snatching other's independence is also a kind of violence. Thus it is fact that the cause of violence is also possession or greed. Defining the parigrah Lord says " muccha pariggaho vutto" means attachment is the parigrah. On the basis of this definition anekant is also not possible without aparigrah because Anekant means attitudinal non attachment. So in logical language we can say that conjunction of these three (A.A.A) is equal to Jainism.

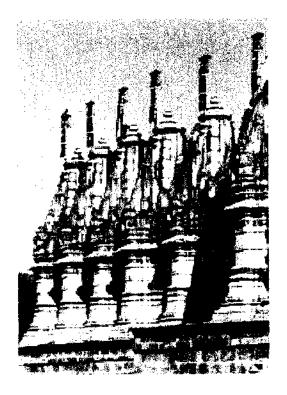
Nobody likes domination by others. But, nevertheless a person, attached to a possession, takes hold of the other poor people and accumulates fortune, engaging them forcibly in his service. Not only killing but hurting other beings and snatching other's independence is also a kind of violence. Thus it is fact that the cause of violence is also possession or areed.

Sigmund Freud said sex is the basic instinct but it is a partial truth. The whole truth is that behind each and every evil greed works. The passions like anger, pride and deceit are also the sub production of greed. It is considered to be a major vice that leads one to other dangerous vices. In spite of being aware of all these undesirable consequences, in sway of attachment to material things and wealth, one can not renounce them. As a result of this infatuation, he is afflicted with fear. He is also tormented by the lust for living and the fear of death. It is this state which is responsible for mutual conflicts in social life. Not only this much but many physical and mental diseases are also the result of greed. Uncontrolled desires are the cause for ecological pollution too. For his own comforts and for the satisfaction of his needs man builds big industries and houses, uses many vehicles. The three principal elements of living, earth, water and air are getting excessively polluted by misuse of them.

In conclusion it can be said that violence, anger, pride, deceit, fear, social conflicts ecological loss, and the physical and mental diseases are the bitter fruits of that tree whose seed is greed or possessiveness or the belief "More is better". So limiting one's desires not only leads to a life of contentment and happiness but also makes one a friend of the environment and good citizen of the universe. <>

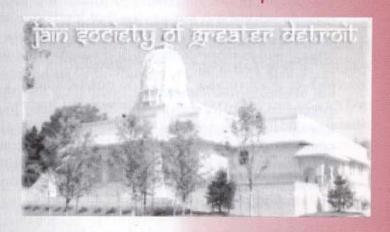
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Photograph by Thomas Dix

# All works of love are works of peace.—-Mother Teresa With Best Wishes from



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#### HISTORY OF JAINISM

Jainism started very long ago, but its main aspects have remained the identical. The Jain religion began with numerous tirthankars, in groups of twenty-four during an era, or period of time. Rushabdev, our 1st tirthankar in this era was born very long ago. Mahavir swami was our last tirthankar in this era. He lived twenty-seven lives that we know about until his soul became liberated. During his third life, Mahavir's grandfather was Rushabhdev, who was attaining kevalgnan and omniscience in that life. His other lives lasted long and short, so Rushabhdev became the tirthankar long ago.

Jainism arose in 7th century BC Eastern India. It was a time and place of religious renewal, in which several groups reacted against the formalized rituals and hierarchical organization of traditional Hinduism.

Jains believe that 24 historical figures have lived and taught Jain truths in this age. Of these figures, called tirthankars, only the last two can be thoroughly verified. The 23rd Tirthankara, Parshvanath, is thought to have lived in the 7th century. Mahavir, the 24th and last Tirthankara to appear in this age, is usually regarded as the founder of Jainism. He is traditionally thought to have lived from 599 to 527 B.C. The community founded by Mahavira boasted 14,000 monks and 36,000 nuns by the time of his death.

A great many people were impressed by Mahavira's personality and his teachings so that when his life on earth ended he left behind a large number of people who were trying in various ways, in the vocation of Monk (sadhu) or nun (sadhvi) or as house men (shravaka) and women (shravika), to follow the principles of Jainism. In his lifetime Mahavira appointed eleven leaders (ganadhara) among his followers.

An early fight occurred that lasts to the present day over certain aspects of monastic discipline. The Schvetambara sect believed that monks and nuns should wear white robes, whereas the Digambaras believed that monks should wear no clothes. The latter group is also differentiated by its belief that a female cannot attain liberation. The schism was further cemented when the Schvetambaras met in a council to fix the Jain canon of scriptures in c. 456 AD. The Digambaras were excluded from the council, and they later rejected the decisions of the council.

In the period of the fourth through sixth centuries AD, the Jain community migrated westward, eventually settling in western and central India. Jainism was more influential in its new area than it was in the area of its birth. The Digambaras settled in the south, where they enjoyed much political favor. The building of temples and the installation of images has long been a tradition of Jainism but one development has been the emergence of a branch of the Svetambara Jains. The Sthanakvasi sect originated in the late seventeenth century, though its roots are traced back as far as 1394. Although the majority of Jains adhere to the ancient rituals. <>

**Chintav Shah Age 13**Edison, New Jersey

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#### MY FIRST FIFTEEN YEARS

Mansi Vira

Age 15

Edison, New Jersey.
bluedancer 17@hotmail.com)

Yes, it is my own accumulation of positive karma to be blessed with the characteristics that compile my identity as a human, Jain, yet specifically a soul with equivalent energy as each and every soul in Moksha.

From the deep, warm realms of the womb a child crawled out. She was yet another progeny to whom which her parents could transmit their Indian heritage, culture, and family values to. This child already had several identities, a couple including American, Indian, but most importantly, Jain. She was raised with her mother's affectionate nurturing, the first and single person to instill the significances and morals the Jain religion underlined. From birth itself, this child had matured and prospered in school and faith with the Jain religion abide her, unrelentingly governing and protecting her. Ordinary people would call it this child's luck to be born under the sanction of a Jain family who believed in nothing but the well being and truth. However, I call the so called "luck", my own karma. Yes, it is my own accumulation of positive karma to be blessed with the characteristics that compile my identity as a human, Jain, yet specifically a soul with equivalent energy as each and every soul in Moksha.

I regard Jain Darshan as my instinctive nature. In my opinion, it is the only religion and philosophy that I have come across to be so explicitly true. What I admire most about it is that it and its concepts are not forced upon you—you practice however much you want, and not more. Other religions/ philosophies promote themselves by having positions such as missionaries to force upon the particular religion or convert people's beliefs into that religion without their consent or desire. The astonishing fact is that currently, people are increasingly learning the ideals of Jain faith, such as vegetarianism, without any impressments or obligations. This reality reveals one fundamental, yet crucial aspect of the Jain philosophy: Bhavana. Without the inner motivation, no practice, understanding, or essentially anything at all is credited to the "effort" put forth. I have incorporated a set routine of setting aside 20 minutes in the morning and at night devoted strictly to reciting sutras, stutis, and meditating. It is my desire, and no one tells me to do it. I know that without my desire, my bhav, anything I do will not amount to a tangible result. However, when I do religious practices with a sincere bhay, I receive a special spirit; a spirit to learn, incorporate, practice, and to excel. But from where does this spirit come from? Indeed, from none other than the eternity and everlastingness of our own soul.

See, this is what I like about my Jain philosophy—we don't pray to our Gods asking for something to be done or changed. We simply ask for the spirit, the energy to withstand and surpass what ever predicament we are in. For example, if someone has cancer and is admitted into the hospital, one doesn't pray to God to get rid of the cancer. Instead, one prays for the strength, the energy to bear the agonies and fight the cancer. I admire this very aspect of Jainism, because it challenges me to unveil my own spirit, and essentially my own soul. I think there's no other religion out there as unique and self-providing as the Jain religion. I mean, in other religions it's the same as mandatory to go to a church and perform various rituals to achieve the ultimate goal. For us, it's more than sufficient to contemplate on and uncover our soul. Upon accomplishing this difficult, but not impossible

task, we have already won half the struggle of attaining liberation without having to go to Derasars (temples) and performing numerous rituals. Of course, engaging in the rituals and going to Derasars will aid to embrace our soul, yet they are not necessary to attain enlightenment, unlike other religions.

What I have concluded about the Jain religion is that you and solely you define it. There's a straightforward dividing line between indicting the correct procedures to attain liberation, and the incorrect ones. There are no rules in this religion, because you make the rules according to your capability. Yes, we often say that we cannot eat meat, but in reality, our religion is of importance for understanding of why we shouldn't eat meat. If we don't understand why, and don't believe in the reason, then there's no use following such an idea. Belief and trust are necessary ideals of Jain Darshan, because without one or the other, you are no where but trapped in the midst of the cycle of birth and death, and karma will always be bonded with you. Our primary mission, along with uncovering our soul, should be to eradicate as much karma we can—one method is circling back to the practice of Bhavanas. As I mentioned earlier, the Jain religion is based upon each individual. No one can really help another, because you have your own karma, just like everyone else has their own karma.

I have found my self progressing to live by the rudiments Jainism has outlined for me. It has taught me to be honest, compassionate, open minded, and independent. Without a doubt, this religion is so exceptional, so exclusive: It never criticizes other religions, and neither does it tell us to hate them. Instead it encourages us to be aware of the religions surrounding our own, and absorbing the positive qualities of each one. Thus, I have learned to broaden my views regarding any matter, because one picture can tell several stories at once.

So simple is the foundation of the Jain religion, yet so complex to follow. What I think makes it so challenging is that everything's based on you. Your thoughts, words, actions and karmas all morph together to illustrate your own individual life. It is the control or looseness that you possess to determine your destiny, and each and every little thing you do is recorded and programmed into the intricate system of the karma theory. Just imagine how much we, humans are capable of...and yet we seem so frail and unsuccessful. But there's that challenge again: to discover the ever radiating capacity and energy of our soul. Impossible as it seems, but everything and anything, as this religion describes it, is possible.

I personally like this challenge I have been given. Honestly, without the insight I have gained from Jain Darshan, I'd say my life would be mediocre and boring as the girl next to me in my English class. But the fact that I belong to an identity, a Jain, and have my own custom-made beliefs and values, I consider myself lucky to be born into a family with such morals. Actually no, I take that back. I consider it my fortunate karma to be born as a Jain, and to be given the chance to uplift my soul from Manushya to Moksha as quickly as possible. <>

I have found my self progressing to live by the rudiments Jainism has outlined for me. It has taught me to be honest, compassionate, open minded, and independent. Without a doubt, this religion is so exceptional, so exclusive: It never criticizes other religions, and neither does it tell us to hate them.

#### **VIEWS & OPINIONS OF YOUNG JAINS**

#### Compiled by JAINA Souvenir Committee

One of the goals of this year's JAINA souvenir was to represent as many voices as possible. This year, as part of our call for articles, we specifically asked children 15 and younger to share their opinions and views on religion and peace.

With the help of the JAINA Education Committee, we sent four questions to Pastshala teachers around the world. The questions were:

- 1. What does Jainism mean to you?
- 2. What is 'peace'?
- 3. What do you say when someone asks you, 'what is Jainism?'
- 4. What is your favorite Jain festival?

We were very pleased to receive an extremely enthusiastic response from the community and from our children. It was remarkable to learn how eager our children were to participate and what they had to say about Jainism. The quality of the responses far exceeded our expectations for which we would like to thank the parents and teachers for so wonderfully cultivating religion into the lives of these young children.

#### What does Jainism mean to you?

- It means peace and happiness through all your life. (Adarsh Shah, 6, London)
- Jainism means to me a way of life, a way to express my feelings spiritually, a way to understand the concept of life. (Niyant Shah, 10, London)
- Jainism means non-violence to me. It tells me not to lie and steal. It makes
  my soul make good choices. (Sohum Daftary, 10, Dallas, TX)
- Jainism, to me, means it is the only religion that allows you to go on the path to attain Liberation [Moksh], the only religion that gives the true meaning of Ahimsa [non-violence]. It also gives you an understanding of the soul's journey through the cycle of birth and death. Moksh is when you attain ultimate knowledge and are out of the cycle of birth and death forever. You can do this by stopping to eat meat, do not commit violent act, have no attachments, and not be greedy. These are just a few of the many things that the Jain religion teaches us. (Shree Shah, 11, Dallas, TX)
- Jainism is very important in my life. I think of Jainism as a religion that strongly believes in nonviolence. It is the reason that I, and many other Jains don't believe in eating meat. It has also taught me to value the principle of Truth. Without Jainism, I would be following a path that I do not want to take. (Alisha Vora, 12, Farmington Hills, MI)

- Jainism to me means leading a simple & good life following the teachings of the Jinas (omniscients) or Tirthankars who preach the 5 principles – Ahimsa (non violence), Satya (truth), Asteya (non-stealing), Brahmacharya (celibacy), and Aparigraha (non-possessiveness) in order to attain Moksh (liberation). (Ayesha Samji, 13, London)
- It's a religion, and when we follow it we become "better" people i.e. it advises us to be kind. It's also a way of going to Moksha. (Prashil Shah, 14, London)
- I have always found that Jainism is more of a philosophy than a religion. It is a concept that guides our lives, not just spiritually, but physically and mentally as well. It is sometimes grueling to be a Jain in American society, where most people eat meat, wear leather, and squander their money on trivial electronics. Jainism is the fence between that world and ours, and keeps us from descending into that world of materialism and carnivory. While its rules may seem strict and frustrating, I believe that Jainism makes us better, more compassionate people, and makes us more contentious of the effects of our actions on the world around us. I find that Jainism empowers its followers more than any other religion; because it argues that each soul governs its own destiny. Many Americans and believers of other religions may convince themselves that they have free will, yet they pray to their gods to bring them luck, or riches, or fame, and the prevent disease, death, and age. Jainism says that no outside force, no god, can bring these things to us or keep them away. We are responsible for our own actions, and must accept the consequences of the choices we make. (Monika Kothari, 15, Canton, MI)
- Jainism is not only a religion; Jainism is both a philosophy and a way of living. Jainism allows me to practice what I believe in. Throughout the years, looking at the lives of all of my friends, I realize how different these religions are, yet how similar too. I have experienced life itself differently than any of my friends through my religion. Similarities in religion have brought the world together, and differences have torn them apart, but this is not always the case. My community, school and friends have come together and shared our knowledge to those around us. This is how I live life as a Jain, and what it means to me.

#### What is 'peace'?

 Peace is when you attain mukti. Mukti is when you have freedom from the cycle of birth and death. Peace is when you have freedom from all of the worldly matters. You don't have to worry, because you don't care about material things. You have no burden on your soul from karmas and attachments. One is at peace of mind and is absolutely worriless about everything. Then, the soul is pure, clean, and unburdened. (Shailavi Jain, 11, Dallas, TX)

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(Khushi Desai, 14, West Bloomfield, MI)

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- There is something that Jainism has taught and is needed right now in this world. This is to live in peace. Peace is a silence. It is a silence of death. Ultimately this means peace is when you are a free soul in moksha. It is when you are free of all attachments and are out of the cycle of life and death. Then there is another type peace World peace. This is a type of peace with no war and is physical and relates to the earth while the other is spiritual. This peace is where there is harmony between every living being. Another type of peace is when you are in meditation. This is when you are not aware of your surroundings and are only focused on what you are chanting. Peace interpreted in many ways but true peace lies in Siddhashila. (Rishi Zaveri, 12, Farmington Hills, MI)
- Peace is to respect others and not harm them or their possessions. It means respecting what their beliefs are, even if you disagree with them. In order to obtain peace within a society, every living being must be treated as an equal. This is because every living thing has a right to live life to its fullest. Stripping someone of that right accumulates negative karma to the soul. All living beings must be free, including animals, humans, and all the other forms of life. All viewpoints should be viewed without any opinion beforehand. But instead in this world people constantly fight over religious beliefs and power, obscured to the fact all their spiritual leaders preached the same fundamental principle; they just have different ways of achieving salvation. (Vishal Modi, 12, Rochester Hills, Michigan)
- Most people think that peace is when someone is nice to another or another example would be when war ends and we sign peace treaties. This thought is Mithyadarshan (wrong perception). True peace means complete happiness. Peace can only be achieved when a soul gets liberated or moksh. With moksh the soul isn't attached to anything therefore doesn't have to worry about material things. If the soul is TOTTALY detached from ALL karmas, material objects other souls, etc. then it has achieved peace. (Nand Dalal, 13, Dallas, TX)
- Peace is happiness when there is nothing in the world that can make you unhappy. When someone has obtained Moksha, the person has peace because there is no bad happening. (Jaykishan Gudka, 13, London)
- Peace has lot of definitions. Peace means everybody in the world gets along with each other and is happy. True Peace is almost impossible to reach. Peace could mean that there is no war going on. Peace could mean mental peace. Everybody in the world wants peace more than anything else. In order to attain peace, we have to think alike and not be selfish. We have to get rid of violence. We have to get rid of terrorists who are trying to hurt other people. We have to get rid of racism. We have to like each other. Like I said before reaching peace is almost impossible. (Arpit Shah, 14, Livonia, MI)

- •I think that one of many words to describe peace is non-violence. I think that peace can only be achieved when everyone agrees on the same solution to solve a problem and there is no fighting involved. Also, when I think of peace, I think of calmness. Peace is when you can get along with the people around you without getting into arguments. (Komal Ravani, 15, Troy, MI)
- The dictionary defines peace as the "The state of not being in war." I disagree with that statement. I look at peace as a Utopia, or perfect world. I believe that peace is the state of Moksha, which is essentially a Utopia. When a being is on earth there is opportunity for them to have peace because there is always some kind of war going on whether it is internal of external. However, when in the state of Moksha and out of the cycle of life and death, one is always granted the opportunity to have peace. There is no other way to explain one of the most controversial words ever created. (Anshul Mehta, 15, Ann Arbor, MI)
- What is peace? Peace to me requires the absence of several traits in today's average human being. The first is pride. How many simple fights have been started because a person thinks their child, idea, house or status is better than someone else's? Now imagine these fights ballooning onto an international scale, with one prideful person becoming thousands of prideful men, and a black eye or scratch becoming thousands killed. Pride puts a blind side on reason for many people.

The second is greed. Again, how many brawls began over a bit of gum, a bit of money, a bit of a country? Most of us do not realize that we get by just fine with what we have. Society and our purported common sense tell us that there is always more, and that more should be our ultimate goal. If we could strip away the layers of brainwashing to find what we really need, chances are we would discover that we already have.

The last, most important, is ego. The reason our world is so materialistic is not only that we want things, but we have the audacity to believe that we deserve them. People saying that their actions are in the right because they are "acting for the good of the people" or "just doing their duty" need to deflate their heads. Who said they spoke for all mankind? Who told them to get involved in wars with people completely unconnected to themselves? Who gave them this supposed right? Their egos. As long as man continues to listen to that master of flattery, he will fall every single time. But there is one piece that needs to be introduced, because eradicating the items above is just the first step. To truly achieve peace, we must relearn the art of communication. How many of the aforementioned situations could have been prevented if words had been used instead of might? Words can be used to heal; fighting can only hurt. Peace does not mean the absence of conflict, because conflict is necessary to change. Rather, peace is defined by how we work to solve that conflict.

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- Anyone can get upset; unfortunately, only some have the courage to patch
  the crack by talking out a solution. Quite possibly, pride, greed and ego
  are the things that prevent people from talking about their problems. These
  conditions of peace therefore go hand in hand: we must address the root
  cause of the absence of peace by being content with ourselves, and then
  learning to be content with others. (Hetali Lodaya, 15, Northville, MI)
- The word peace in the society of humans has many positive connotations. I can almost guarantee that if you ask a group of people what peace is and what it means to them, you will get multiple answers that vary from each other. To me, peace is the glue that holds everyone together. It is what helps people from hating each other because of their different ideas. But with peace there also has to be compromise. Peace is a two-way street to me. Which means that everyone has to do his or her own part in order to continue living peacefully? Peace to me means many things. I know that if I don't act in a peaceful manner, than people will not think much of me. Peace is like the golden rule; do things to others what you would want to have done to you. With peace, you can live safely and happily in your community. This example shows what peace means to me. You can agree with me or not, because everyone can have their own ideas and thoughts on what peace actually means.

  (Ankur Shah, 16, Troy, MI)

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#### What do you say when someone asks you 'What is Jainism?'

Jain religion is living a peaceful and non violent life. (Sahil Sancheti, 10, Sunnyvale, CA)

- When someone asks me, I tell them that it is a religion in which you try not to harm anything and attain liberation. Also there are five great vows. I also tell them that I can't eat meat. This is what I tell people when they ask me what Jainism is. (Rujuta Patil, 11, Westland, MI)
- The Jain religion is very complicated to understand but you follow 5 simple principles; non-violence, celibacy, non-stealing, truth, and non-possession.
   We also follow the rule of overcoming AGED: Anger, greed, ego and deceit. If we do have this in our lives we are on the way to moksha. (Ashiv Malde, 13, London)
- When people ask me what Jainism is, I normally say "My religion." If they ask me to elaborate, I would say: The religion I follow, which is completely based on nonviolence. If they ask me to elaborate on that: Not harming any creature in any way, shape, or form. If they asked me to explain that: If you think about a violent act, it's the same as doing it. If they asked me to elaborate: Google it. (Kinari Shah, 13, Plymouth, MI)
- When someone asks me what Jainism is, I tell them that Jainism is vegetarianism first, then I tell them that we believe in non-violence and the

caring for of all living beings. I also tell them that we also believe in helpinganyone who is in need. I also tell people that we don't ask for help from the tirthankars and that we believe that we can only help ourselves. (Vishal Mehta, 13, Ann Arbor, MI)

- One of the first things I've realized was that to explain Jainism to people, I needed to connect it to something they already know about, such as Buddhism and Hinduism. This means that it would be inefficient to explain the entire basics of Jain theory, throwing in a few Sanskrit words occasionally, and expect the person one was talking with to have ay idea of what one just said. When I was younger, I used to explain it as a cross between other Indian religions such as Buddhism and Hinduism, which, aside from being wildly inaccurate, often left people with the impression that Jainism was just an offshoot of Hinduism with thousands of gods.
- By my age, most of my friends have at least heard of Jainism, and the job of explaining it has become much easier. However, it's hard to define what the most important principles of Jainism are, so I usually say that Jainism is a non-violent Indian religion in which reincarnation is involved, and that there is no single omniscient God. Not all of that is completely true, but it is the easiest way to get Americans to understand the very basic principles of Jainism. Of course, when one meets people who don't know that there is no language called "Indian", explaining a complicated religion such as Jainism becomes harder than ever.

  (Shan Kothari, 13, Canton, MI)
- Jainism is an ancient and indigenous religion of India. The term Jain originates from the word jina which means "The Victor" or "The Liberator." It designates a person who is a vanquisher of the inner enemies— räga (attachment deceit and greed) & dvesha (aversion anger and ego), thus freeing himself/herself from the bondage of karma. The five great vows of Jainism are as follows, non-violence (Ahimsa), non-possessiveness (Aparigraha), celibacy (Brahmacharya), non-stealing (Asatya), and truth (Satya).

Jainism is not simply a religion, but a science. It does not consist of just ceremonies and rituals but a collection of techniques to know the self. Several of the traditions and rituals which abide in this faith can be understood to possess a deep yogic significance.

Jainism is a way of life based on ahimsa, otherwise known as non-violence. It embraces the ancient techniques and philosophies handed down by the jinas, Arihantas, or Tirthankaras. There are twenty-four main prophets in the faith, as this lineage can be traced back to prehistoric times. The two most recent prophets are Lord Parswanath and Lord Mahavir, respectively. Thus, the people who worship these prophets and who follow the religious tenets proclaimed by the Jina are called the Jainas and their religion is Jainism. (Disha Bora, 13, Troy, MI)

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• We have been taught the fundamentals of Jainism throughout the years from our Jain Study Class. But that is not all of what Jainism means to me. Thefundamentals teach me a big part of my life. Things like vegetarianism are things that without my religion-I most probably would not practice. And I am so into animal rights, Jainism has helped me understand that. It has also taught me to be kind, never steal, and so much more. It's my religion, and my basics of life. (Kajal Ravani, 15, Troy, MI)

#### What is your favorite Jain festival?

- If it weren't for time, I'd celebrate Diwali, my favorite Jain festival, every week! This exciting festival isn't complete without a friend with you, a big show for four hours, the food, and, of course, Bhagvan Mahavir's liberation anniversary. In addition, we go to the Jain temple in the morning and worship Bhagvan Mahavir. We do Nirvan Puja through which we learn about his teachings. All Jains get together and wish each other. Also, we light the lamp in honor to Mahavir. It's way better than watching television! We can all say that the Jain religion is much more than a religion! (Akhil Jain, 11, Dallas, TX)
- My favorite Jain festival is Paryushan. In Paryushan you stay close to your soul. You ask for forgiveness for the bad things you've done. You can replace bad karma's with good karma's. Paryushan is eight days long in the Shvetamber tradition. It is ten days long in the Digambar tradition. I like this festival because then I feel good I got rid of pap. (Heet Sheth, 11, Mississauga, Ontario)
- I really like all the Jain festivals. They are always fun and exciting. Well most of them. I try and go to each and every one of them. I participate sometimes in saying the prayers and stuff. I really like Diwali. Diwali is the festivals of lights! It also symbolizes the victory of good over evil. This celebration focuses on lit lamps. I really have fun because we get to light up candles and incense. I also get to do fireworks. We go to our families houses and eat dinner. We always have fun. We play a lot of games. We talk a lot too. Almost every family member is there. It's really fun to get to see everyone. We play all sorts of games. I also like Holi. Holi is the festival of colors. On Holi, I get colored power and throw it on everyone. It's really fun and tiring when you're done. You get to run around everywhere trying to get color on someone and then they try to get you back. Those are my favorite kinds of festivals. (Rikita Jain, 13, West Bloomfield, MI)
- My favorite festival is Diwali because it gives an inspiration to one because
  Mahavir attained liberation. It marks the new year when mistakes can be
  improved on. It is a chance to ask for forgiveness for any pain you have
  caused. It is the festival of light, and it maintains the light of one's soul.
  (Tej Shah, 13, London)

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- Diwali is my favorite Jain festival because it is a time when all the family comes together and celebrates for the cause where Mahavir Swami got Moksha. Not only that but the food is good and it feels nice to see all your family members after a while. And the part where we blow up firecrackers is nice too. But most importantly, Diwali is to me the most important also because all the lights and noise remind me that the 1st tirthankar got Moksha. (Aniket Patil, 14, Westland, MI)
- I enjoy all festivals of all faiths in general because they're all different in their own ways and I like listening to the stories behind each festival. I always look forward to Navratri because I get to dress up in colourful Indian suits and play Garba with all my friends. (*Rina Shah, 14, London*)
- Paryushana is my favorite Jain festival because it teaches self control. It also teaches to minimize food indulgence and to focus more on God and religion. It also encourages people not to eat foods that harm many souls like garlic, onions or potatoes. It is also a peaceful time where people go to derasar almost everyday and practice their religion. At this time, the whole Jain community supports each other and encourages each other to fast and concentrate on religion. When I did atthai, which is doing 8 upvas in a row, my brother was doing it at the same time and we would support each other through the process. We would go to derasar every day, do pooja, and other people would encourage us as well, making us feel that we could do this type of fasting. Also at this time, there were many lecturers that came to the derasar from different places that came to teach us more about Jainism. Another part of paryushana is doing Pratikaman, which is repenting one's sins. We do certain procedures to ask for forgiveness for all the sins we have committed and forgive others for pain they may have inflicted upon us. It is a way to cleanse yourself of you sins for that year, and after Pratikaman is done, one usually feels peaceful and feels that they have a clean slate.

(Rajvi Vora, 16, Marlton, NJ) <>

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Painting Courtesy: Mahendra Shah

#### પ્રતિક્રમણ એક ચમત્કારિક વિધિ

પ્રતિક્રમણ એટલે સામું જવું – સ્મરણ કરી જવું – ફરીથી જોઈ જવું. (મોક્ષમાળા, શિક્ષાપાઠ-૪૦) ભાવની અપેક્ષાએ જે દિવસે જે વખતે પ્રતિક્રમણ કરવાનું થાય, તે વખતની અગાઉ અથવા તે દિવસે જે જે દોષ થયા હોય તે એક પછી એક અંતરાત્મભાવે જોઈ જવા અને તેનો પશ્ચાત્તાપ કરી દોષથી પાછું વળવું તે પ્રતિક્રમણ. (મોક્ષમાળા, શિક્ષાપાઠ-૪૦, દ્વિતીય આવૃત્તિનું પાઠાંતર)

પ્રતિક્રમણ બહુ જ ઉપયોગી છે. એ મનને ખોલવાનો, નિર્ગંથ કરવાનો ઉપાય છે. જ્યારે તમે પાછા ફરો છો તો મનનાં થર ઊઘડવાં લાગે છે. સવારમાં જે રીતે ઘડિયાળને ચાવી આપો છો, એ રીતે તમે મન ઉપર પણ થર લગાવવાના શરૂ કરો છો. દિવસભરમાં મન ઉપર અનેક વિચારો, ઘટનાઓ અને સ્થાનોના સંસ્કાર જામી જાય છે; મન એનાથી બંધાઈ જાય છે. એટલા માટે રાત્રે એને પાછા ફરીને જુઓ. વસ્તુ, વ્યક્તિ અને પરિસ્થિતિ માટે પ્રતિક્ષણ મનમાં રાગાત્મક કે દ્વેષાત્મક ગાંઠો બંધાતી જાય છે. બેહોશીમાં બાંધેલી આ ગાંઠોને જાગૃત થઈ ખોલવા માંડીએ તો પ્રતિક્રમણ કર્યું કહેવાય. મનની સફાઈની આ એક અદ્ભુત પ્રક્રિયા છે.

પ્રતિક્રમણ એક ચમત્કારિક વિધિ છે. જો તમે પાછા ફરીને તમારા મનની ગાંઠો ખોલો તો તમે ધીરે ધીરે એ પહેલી ક્ષણને પકડી શક્શો જ્યારે એ રોગ શરૂ થયો હતો. એ ક્ષણને પકડીને તમને ખબર પડશે કે એ રોગ અનેક માનસિક ઘટનાઓ અને કારણોથી નિર્મિત થયો છે. પ્રતિક્રમણ દ્વારા એ કારણો ફરીથી દેષ્ટિ- ગોચર થઈ જાય છે.

હવાઇમથક પરથી શરૂ થતું વિમાનનું ઉકુચન તમે ધ્યાનથી નિહાળ્યું છે ? રન-વે પર વિમાન દોડવાનું શરૂ કરે છે. એક દિશામાં આગળ વધ્યા પછી તે પાછું વળે છે અને હવે તેનો વેગ ધીરે ધીરે એટલો વધી જાય છે કે તે આકાશમાં ઊડવા લાગે છે. જો કોઈ કારણવશાત્ વિમાનને અટકાવવું હોય તો તેનો વેગ વધે એ પહેલાં જ અટકાવવું રહ્યું, કારણ કે વેગ અમુક માત્રામાં વધ્યા પછી વિમાનને અટકાવી શકાતું નથી.

આપણી વૃત્તિઓનું પણ આવું ૧ છે. ચિત્તવૃત્તિ કયા છ્રષ્ટત્દ પર આવી દ્દહદ્ગ થાય છે, ક્યારે ગતિ પકડે છે અને ક્યારે આપણા કાળૂ બહાર નીકળી જાય છે એનું ભાન કરાવે છે પ્રતિક્રમણ. ધારો કે કોંધનો કોઈ અનિચ્છનીય પ્રસંગ બન્યો. એ વખતે તો તમે અજાગૃતિપૂર્વક - બેહોશીમાં કોંધ કરી લીધો, પણ હવે શાંત સણોમાં એ ૧ પ્રસંગ ફરીથી સ્મરણમાં લાવો. જાગૃતિપૂર્વક - બોંધપૂર્ણ રીતે એને બારીકાઈથી નિહાળો તો માલૂમ પડશે કે એ ઘટનાચક્રમાં કોંધ ચોક્કસપણે ક્યાં અને કઈ રીતે ઉત્પન્ન થયો ? નક્કી કર્યું હતું કે કોંધ નથી કરવો અને છતાં એક ચોક્કસ ક્ષણે જ્ઞાનીનો બોંધ ભુલાઈ ગયો, દિશા ઊલટી પકડાઈ ગઈ અને ધીમે ધીમે એવો વેગ પકડાયો કે કોંધ ઉત્પન્ન થવા સિવાય ત્યાં કંઈ રહ્યું ૧ નહીં. દિશા ફેરવાય તો ૧ દશા બદલાય. દિશા સવળી રહે અને દશા અવળી બને એ શક્ય નથી. પોતાના વિચારો અને ભાવોને બરાબર નિહાળશો તો પકડાશે કે ૧ ક્ષણે દષ્ટિ પોતા ઉપરથી ખસી નિમિત્ત ભણી વળે છે, તે ૧ ક્ષણથી વિકારની ઉત્પત્તિ થવા લાગે છે અને ધીમે ધીમે આગળ વધતાં અભિવ્યક્તિ પામે છે.

જો તમે એ ક્ષણમાંથી પસાર થઈ શકો જેમાં પહેલવહેલા આ રોગે તમને પકડ્યા હતા, તો અચાનક તમને ખબર પડી જશે કે કયાં માનસિક તત્ત્વોથી આ રોગ બન્યો હતો. ત્યારે તમારે કંઈ કરવાનું નથી, માત્ર એ માનસિક કારણોને બોદામાં લઈ આવવાનાં છે. આ પ્રતિક્રમણથી ગ્રંથિઓ તૂટી જાય છે. જે ગ્રંથિઓને તમે જાણી લો છો એ ગ્રંથિઓ નિષ્યચોજન થઈ જાય છે અને એનાથી બનેલો રોગ સમાપ્ત થઈ જાય છે. આ વિધિ ગહન રેચનની વિધિ છે. જો તમે એને રોજ કરી શકો તો તમને એક નવું સ્વાસ્થ્ય અને એક નવી તાજગીનો અનુભવ થશે.



Rakesh Jhaveri રાકેશભાઈ ઝલેરી

પ્રતિક્રમણ એક ચમત્કારિક વિધિ છે. જો તમે પાછા ફરીને તમારા મનની ગાંઠો ખોલો તો તમે ધીરે ધીરે એ પહેલી ક્ષણને પક્કી શક્શો જ્યારે એ રોગ શરૂ થયો હતો. એ ક્ષણને પક્કીને તમને ખબર પડશે કે એ રોગ અનેક માનસિક ઘટનાઓ અને કારણોથી નિર્મિત થયો છે. પ્રતિક્રમણ દ્વારા એ કારણો ફરીથી દેષ્ટિ- ગોચર થઈ જાય છે. પ્રતિક્રમણની આવી ઉમદા વિધિનું જીવ સેવન કરતો નથી અને જ્યારે પણ રાગદ્રેષના, કોધ કે પ્રેમના ભાવ થાય છે, ત્યારે તેનું કારણ બહારમાં આરોપિત કરી દે છે. જો કોઇ પ્રત્યે તેને ઘૃણા થાય છે તો તે ઘૃણાના અનુભવમાં સ્વયંને બિલકુલ ભૂલી જાય છે અને સામેવાળી વ્યક્તિ જ તેના લક્ષ્ય કે વિષયમાં રહે છે. ઘૃણા, કામ આદિ કોઇ પણ ભાવ જ્યારે જીવને પ્રગટે, ત્યારે સામે જે નિમિત્ત હોય, તે નિમિત્ત પર જીવ આ ભાવોનું કર્તૃત્વ આરોપી દે છે અને પોતાને ભૂલી બેસે છે. આમ, જીવ પોતાના આંતરિક કેન્દ્રને ભૂલી જાય છે અને અન્યને પોતાનું કેન્દ્ર બનાવી દે છે.

જ્યારે કોધ કે વાસના કે કોઇ પણ અન્ય વૃત્તિ ઊઠે છે ત્યારે તેનું આરોપણ નિમિત્તરૂપ વ્યક્તિ વગેરે પર જ કરવામાં આવે છે. અનાદિથી આજ પર્યંત જીવની ચાત્રા બહિર્મુખ રહી છે અને તેથી તેનો ઉપયોગ બહાર જ દોડે છે.

આનો ઉપાય બતાવતાં જ્ઞાનીપુરુષો કહે છે કે જે કોધાદિ ભાવ વડે તું બહિર્મુખ બન્યો, એ કોધાદિ ભાવનું અવલંબન લઈને જ હવે તું અંતરમાં જા. તે ભાવોના આધારે, તેમાંથી બોધ ગ્રહણ કરીને હવે તું અંદરની યાત્રા શરૂ કર. તે જિજ્ઞાસુ જીવને, થાય સદ્દગુરુબોધ; તો પામે સમક્તિને, વર્તે અંતરશોધ. (શ્રી આત્મસિદ્ધિ શાસ્ત્ર, ગાથા-૧૦૯)

કોધ હોય કે ક્ષમા, સુખ હોય કે દુ:ખ - ગમે તે લાગણી કે ભાવની ઉત્પત્તિ થઇ, તેનું કારણ જાણવા અંતરમાં જુઓ. અંદર તરફ વળો. જ્યારે ઘૃણાના ભાવ ઊઠે તો ઘૃણાના વિષય પર જવાને બદલે એ બિંદુ પર જવું જોઇએ કે જ્યાંથી ઘૃણા આવી રહી છે. એ વ્યક્તિ ઉપર કેન્દ્રિત ન થાઓ જે તમારી ઘૃણાનું નિમિત્ત બની છે, પરંતુ એ કેન્દ્ર શોધો જ્યાંથી ઘૃણા ઉત્પન્ન થઇ છે. કેન્દ્ર તરફ ચાલો. ભીતર જાઓ. તમારી ઘૃણા કે પ્રેમ જે કંઇ ભાવ હોય તેને કેન્દ્ર તરફની, સ્રોત તરફની, ઉદ્દગમ તરફની યાત્રાનું સાધન બનાવો.

કોઇએ તમારું અપમાન કર્યું અને તમે ક્રોધિત થયા. તમારો ક્રોધ તે વ્યક્તિની તરફ પ્રવાહિત થઇ રહ્યો છે જેણે તમને અપમાનિત કર્યા. તમે તમારા પૂરા ક્રોધનું કારણ એ માણસ પર આરોપિત કરો છો. પરંતુ તેણે કંઇ જ નથી કર્યું. એ માત્ર નિમિત્ત બન્યો છે. ક્રોધ તમે ઉત્પન્ન કર્યો છે. તમારો છે. એ જ વ્યક્તિ કોઇ જ્ઞાની પાસે જઇ તેમને અપમાનિત કરે તો એ તેમનામાં ક્રોધ પેદા નહીં કરી શકે. માટે બીજી વ્યક્તિ તમારા ક્રોધનું ઓત નથી. ઓત સદા તમારી ભીતર છે. એટલા માટે જ્યારે કોઇ ભાવ ઊઠે તો તરત જ ભીતરમાં પ્રવેશ કરો અને એ ઓત પાસે પહોંચો જ્યાંથી એ ભાવ ઊઠી રહ્યો છે.

સ્ત્રોત પર કેન્દ્રિત થાઓ, વિષય પર નહીં. ઊલટું કોઈએ તમને તમારા કોધને જાણવાની તક આપી છે તે માટે તેને ધન્યવાદ આપો અને તેને ભૂલી જાઓ. પછી આંખો બંધ કરી લો અને તમારી ભીતર સરકી જાઓ અને તેના પર કેન્દ્રિત થાઓ જ્યાંથી એ ભાવ ઊઠ્યો છે. અંદર જવાથી, શોધવાથી તમને એ સ્ત્રોત મળી જશે જ્યાંથી તે ભાવ ઉત્પન્ન થયો છે.

જ્યારે તાર ગરમ હોય ત્યારે એને પકડીને અંદર જાઓ અને અંદર જઈને જ્યારે તમે એક ઠંડા બિંદુ પર પહોંચશો ત્યારે અચાનક એક નવીન ભિન્ન દેષ્ટિ ખૂલશે. દરેક ભાવનું કારણ અંદર છે. માટે વર્તે અંતરશોધ. ઓહોહો! અંદર જતાં ભલેને ગમે તેટલો ગરમ ગરમ હશે, પણ ઠંડો થઈને બહાર નીકળશે, કારણ કે અત્યંત શીતળીભૂત એવા આત્મસ્વભાવનું શરણું લીધું છે.

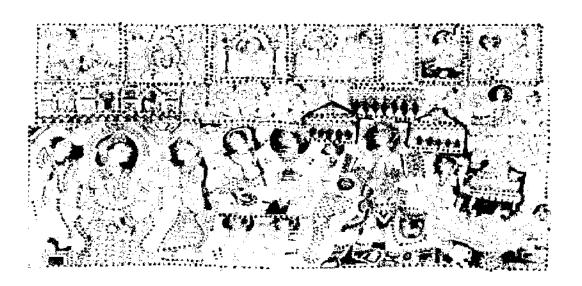
સાધક નક્કી કરે છે કે ભલે ક્રોધ ઉત્પન્ન થાય, પણ મારે પરમાં આરોપણ કરવું નથી, મારે અંદર જવું જ છે. તો ક્રોધ ઉત્પન્ન થતાં, એકદમ ઉત્તેજિત અવસ્થા હશે તોપણ જ્ઞાનીનો બોધ આરાધી તે અંતર તરફ વળશે. અંદર વળતાં જ લાગે કે સામેવાળાનો કોઇ વાંક નથી. આમાં તો મારો જ વાંક છે. મારા જ આગ્રહ કે અપેક્ષા વગેરેના કારણે આ ઘટના બની છે અને એમ થતાં અત્યંત હળવાશ કોઈએ તમારું અપમાન કર્યું અને તમે કોધિત થયા. તમારો કોધ તે વ્યક્તિની તરફ પ્રવાહિત થઈ રહ્યો છે જેણે તમને અપમાનિત કર્યા. તમે તમારા પૂરા કોધનું કારણ એ માણસ પર આરોપિત કરો છો. પરંતુ તેણે કંઈ જ નથી કર્યું. એ માત્ર નિમિત્ત બન્યો છે. કોધ તમે ઉત્પન્ન કર્યો છે.

તથા શીતળતાની અનુભૂતિ સહેજે આવી મળશે.

લિંચી નામના એક ઝેન ફકીરે લખ્યું છે, હું જયારે યુવાન હતો તો મને નૌકાવિહારનો ખૂબ જ શોખ હતો. મારી પાસે એક નાની નાવ હતી અને તેને લઈને હું મોટે ભાગે એકલો સરોવરમાં સહેલ કરતો હતો. એક દિવસ એવું બન્યું કે હું મારી નાવમાં આંખો બંધ કરીને ધ્યાન કરતો હતો ત્યારે એક નાવ ઊલટી દિશામાંથી આવી અને મારી નાવ સાથે ટકરાઇ ગઈ. મને ખલેલ પડી. મારી આંખો બંધ હતીએટલા માટે મેં મનમાં વિચાર્યું કે કોઈ વ્યક્તિએ પોતાની નાવ મારી નાવ સાથે ટકરાવી દીધી છે અને મને કોધ આવી ગયો. મેં આંખો ખોલી અને હું એ વ્યક્તિને કોધમાં કંઈક કહેવા જતો હતો કે મને ખબર પડી કે બીજી નાવ ખાલી છે. હવે મારે બહારમાં ગતિ કરવા માટે કોઈ ઉપાય ન રહ્યો. કોના પર કોધ પ્રગટ કરું ? નાવ તો ખાલી છે. પ્રવાહ સાથે વહીને આવી હતી અને મારી નાવ સાથે ટકરાઇ ગઈ હતી. એક ખાલી નાવ પર કોધ ઉતારવાની કોઈ સંભાવના ન બચી. ત્યારે એક જ ઉપાય બાકી રહ્યો. મેં આંખો બંધ કરી મારા કોધને પકડીને ઊલટી દિશામાં વહેવું શરૂ કર્યુ. હું ભીતરમાં પ્રવેશી ગયો અને એ ખાલી નાવ મારા આત્મજ્ઞાનનું કારણ બની ગઈ. એટલે જ એ નાવને હું મારી ગુરૂ કહું છું.

આ રીતે આપણે પણ દરેક પ્રસંગે ભીતરમાં જવાનો અભ્યાસ પાડવો જોઈએ. લોકો કહે છે કે ચાર કલાક તો કપાયમાં બગાડ્યા! હવે એ ઘટના ફરીથી જોવામાં સમય વેડફવો શું હિતાવહ છે? હા, અંતરના અનેક દોષોમાંથી મુક્ત થવા જ્ઞાની ભગવંતોની આજ્ઞા અનુસાર નિયમિત પ્રતિક્રમણ કરવું. યથાર્થ રીતે થતી પ્રતિક્રમણની આરાધના એ કંઇ સમય કે શક્તિનો વ્યય નથી. એ મહદ્ લાભ અને હિતનું જ કારણ છે. એ નિર્જરા કરવાનું ઉત્તમ સાધન છે. એનું આવશ્યક એવું પણ નામ છે. આવશ્યક એટલે અવશ્ય કરીને કરવા યોગ્ય; એ સત્ય છે. તે વડે આત્માની મલિનતા ખસે છે, માટે અવશ્ય કરવા યોગ્ય જ છે. (મોક્ષમાળા, શિક્ષાપાઠ-૪૦) આ એવી અગત્યની દેવદેવસુવિધિ છે કે જેના વિના તમે સાધનામાં આગળ વધી શકશો નહીં. પોપટની જેમ પાઠ ભણી જવા કે શરીરનાં અંગોની કોઇ વિશિષ્ટ કિયાને પ્રતિક્રમણ કહ્યું નથી. જેમ બને તેમ ઉપયોગપૂર્વક, ભાવ જોડીને પ્રતિક્રમણ કરવું; ધીરજથી, શાંતિથી, મનની એકાગ્રતાથી અને યત્નાપૂર્વક કરવું.

એક ખાલી નાવ પર કોધ ઉતારવાની કોઈ સંભાવના ન બચી. ત્યારે એક જ ઉપાય બાકી રહ્યો. મેં આંખો બંધ કરી મારા કોધને પકડીને ઊલટી દિશામાં વહેવું શરૂ કર્યું. હું ભીતરમાં પ્રવેશી ગયો અને એ ખાલી નાવ મારા આત્મજ્ઞાનનું કારણ બની ગઈ. એટલે જ એ નાવને હું મારી ગુરૂ કહું છું.



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Forgiveness is the attribute of the strong.

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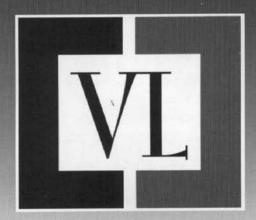
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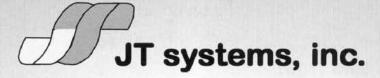
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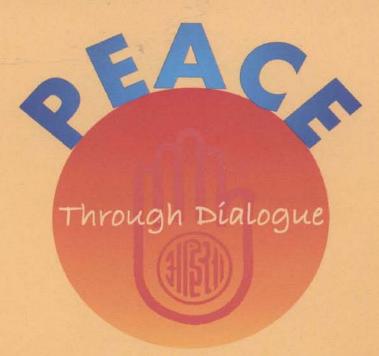
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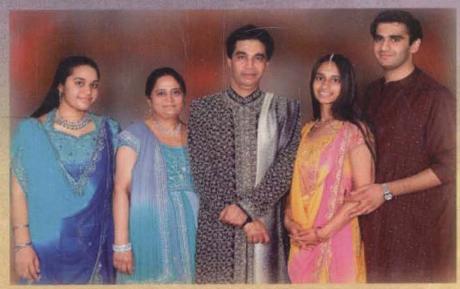
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Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant

he spirit lies' dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law- to the strength of the spirit. For the way of non-violence and truth is sharp as the razor's edge. Its practice

is more than our daily food. Rightly taken, food sustains

rightly practised

mon-violence sustains the soul.

Without ahimsa it is not possible to seek and find Truth.

Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin, or rather of a smooth, unstamped, metallic disc. Who can say which is the obverse, and which is the reverse? Nevertheless ahimsa is the means; Truth is the end.

The path of true non-violence requires much more courage than violence.

