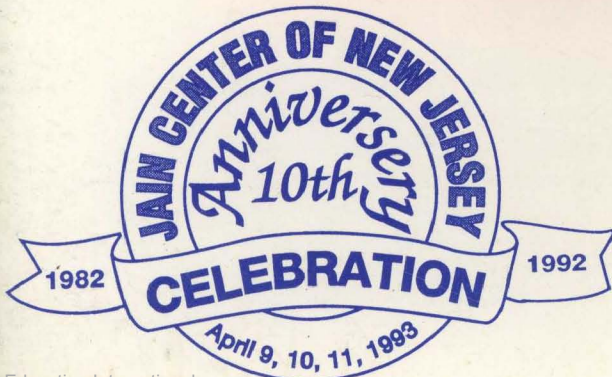


Jain Center of New Jersey



233 Runnymede Road
Essex Fells, New Jersey 07021
(201) 226-2539

10th Anniversary Celebration

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Jain Center of New Jersey

1982 - 1992

A DECADE AT JAIN CENTER: PAST AND PRESENT

Religion has always been a part of human existence. In the late sixties and the early seventies many Indian communities started to migrate to the U.S.A. They came not only with spices and books but they also brought their faith with them. Right after the initial settlement in the mid seventies, the Asian community started to organize events like birthday parties, picnics or get-togethers, but they never forgot to organize their religious events.

The Jains were not any different. They held meetings, lectures and prayers on Jainism in their homes or in rented halls. At first these events were sparsely attended, but as each function was successfully held, the awareness of Jainism grew stronger. More and more Jains took interest and expressed their desire to attend future functions. Some of them travelled 400 miles to celebrate the events. A need arose to inform the members of the Center's activities, so a list of Jains in this area was prepared. Concurrently, a discussion to start a Jain center was taking place.

During the year 1977-79, the Center's membership grew larger and Bhagwan Mahavir Jayanti, Mahaparyushan parv, and other events were being celebrated at various churches in New Jersey. The events were performed with such devotion and enthusiasm that members started to think about having their own Center and Temple. Efforts were made to organize Jains in New Jersey. On August 24, 1980 Jain Center of New Jersey was established.

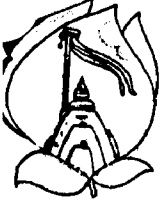
Just two years after establishing the Center, the members' dreams for a temple of worship and to celebrate Jain events came true. The first Jain Derasar in New Jersey was established at 233 Runnymede Road in the town of Essex Fells. With generous contributions from members, the Derasar was opened without any mortgage obligation. Three gracious deities were donated to the temple With Mulnayak PARSHVANATH, LORD MAHAVIR and BHAGVAN RUSHABHDEV. The dream of celebrating Paryushan had come true. Members celebrated the first Paryushan at the Derasar in the summer of 1982.

MEMBERSHIP GROWTH

Jain Center has experienced a tremendous growth in membership during past ten years. Today, the Jain Center has a list of approximately 800 members. The membership has increased from 50 starting member to 800, which shows a 1500% increase in 10 years. Many members are committed for life time. Jain Center of N.J. is one of the largest centers among all Jain Centers in the U.S.A. and CANADA.

CENTER'S RENOVATION

With increased interest in religious activities, the Center needed a face lift. An air-conditioning system was installed in 1984. Shower facilities were added for those who were interested in puja. The kitchen has been remodeled with automatic fire extinguishing system to facilitate cooking for a large number of people. Recently the front part inside the temple (GABHARA) has been renovated with beautiful marble. The state of the art security system was also installed.



CENTER'S ACTIVITIES:

1. **Maha Parva Paryushan Celebration:**

The center is thankful to all the spiritual leaders who shared their knowledge with us during paryushan celebrations. We celebrated Paryushan with the following Jain philosophers: Gurudev Chitrabhanu, Shri Pratap Tolia, Shri Kiranbhai Parekh, Muni Shri Bandhu Triputi, Shri Pravinbhai Shah, Shri Rajendrabhai Shah and Shri Shashikantbhai Mehta. All of them gave us spiritual guidance and helped us enlarge our vision towards Jainism and all living things in the universe.

2. **Mahavir Jayanti:**

Each year, we celebrate the Birthday of Bhagvan Mahavir in April. Over 1000 Jains get together in a big hall to celebrate Mahavir Jayanti. The key events, Nrutya-Natikas and Ras-Garbas based on Jain themes, are performed by youngsters.

3. **Snatra Puja:**

On the First Sunday of each Jain month, a Snatra Puja has been performed. This is followed by Swamivatslya. Sponsors for the puja submit their names twelve months in advance. On special occasion such as a death in a family, Antraykarm Puja/Bhakti is performed at the wish of the family.

4. **Shreemad Rajchandra Satsang & Bhakti:**

Satsang and bhakti are held every other Saturday at the Center from 3:00 p.m. to 6:00 p.m. Mumukshus gather from Tristate area and perform Bhakti and Satsang from Shrimad's teachings - VACHANAMRUT.

5. **Swadhyaya:**

Swadhyaya is held every other Friday at the Center from 8:00 p.m. to 10:00 p.m. Nav Tatvas, Theory of Karma, Twelve Bhavnas, Bhaktamar (spiritual meaning) have been discussed. The lecture is followed by questions-answers and Bhakti.

6. **Pathshala:**

To provide our religious, spiritual, and cultural heritage to the second generation, pathshala classes are conducted on a regular basis. Classes run every other Sunday afternoon for nine months in a year. Four classes are conducted at the same time depending on the age level at Caldwell college. The number of students are growing each year. Currently there are over 100 students ranging from age seven to seventeen. The center thanks the volunteer parents/youths who have been giving their valuable time, and working hard to teach Jainism to youngsters.

7. **Visitation of Jain Scholars:**

On various occasions Jain scholars from around the world have been invited to speak on Jain philosophy. They have done an outstanding job in spreading Lord Mahavir's message on Ahimsa (non-violence), Samata (patience), and Anekantvad (multiplicity of view points).

We are thankful to Shri Chitrabhanu, Shri Shushil Muniji, Shri Bandhu Triputi, Madhusmitaji, Jaysmitaji, Shri Kiranbhai Parekh, Smt. Sunandaben Vora, Shri Shashikantbhai Mehta, Pandit Dhirajlal Mehta, Shri Rajendrabhai Shah, Shri Pravinbhai Shah, Shri Ramanbhai Shah, Smt. Taraben Shah, Dr. Soneji, Shri Hukamchand Bharil,

and others. A special thanks to Shri Kiranbhai who had conducted special sessions on Jain philosophy for past Five summers.

8. Diwali/New Year's Day:

Three days during Diwali, around the clock AKHAND NAMOKAR MANTRA JAP is being held at the Derasar. Derasar is kept open for 24 hours for darshan. Navsmanan is read on the early morning of the New Year. Over 800 people come for Darshan throughout the day. Many people stand in line for puja. From morning puja, until late night Bhavna, the day is filled with various religious activities.

9. Ayambil Oli:

Twice a year Center gives an opportunity to those who want to do ayambil on weekend at the Center. Many people sign up in advance. Over 100 Ayambils were recorded in one day.

10. Jivdaya & Sadharmik Vatsalya:

Jivdaya and Sadharmik Bhakti are the founding stones of Jainism. During Parushan celebration center is getting donations from many members. Hard cash is being collected through the Jivdaya Bhandar. Every year the center manages to send a total of about \$6,000 to various panjarapoles in India. Also Center sends \$500 per year to two institutions in India towards Sadharmik Bhakti. Jain Center of New Jersey had donated \$25,000 to Jain Sangh of Pennsauken in South Jersey, and \$5,000 to Siddhachalam of Blairstown, New Jersey to support the establishment of new temples.

11. Clothing Drive:

Since 1982, the Center has always kept its door open for collecting clothes for the Share & Care Foundation, a non-profit organization. Through Share & Care Foundation, the clothes are being sent to India for the needy people. In November 1992, the Center was able to dispatch a full trailer of about 22,000 pounds of old clothes to Shree K. T. Mehta Trust, Rajkot, India. These clothes were distributed to needy people in Saurashtra, India by Shri Shashikantbhai Mehta under whose auspices we celebrated paryushan parv in August 1992.

12. Tapascharya:

A few Atthais (8 Upvas) were performed, when the Center was established in 1980. Since then the number of Tapasvi's (8 or more upvas) went up each year. The Jain Center recorded 41 Tapasvis in one year. The Center is proud to have a tapasvi who performed a MASKSHAMAN (30 Upvas) and four tapasvis who performed VARSITAP (14 months continuous tapascharya). Needless to say that numerous people were registered for EKASANA, BESANA, AYAMBIL etc. during all eight days of Paryushan Parv Celebration.

13. Youth Group:

Our youth group is fully aware of the need to understand and practice Jainism. The first R.S.V.P. (Religious, Social, Vegetarian, Practical) seminar was held in 1990 at the Center. Over 100 youngsters (age 16 to 26) came from different parts of the country. After the tremendous success of the first seminar, more youths were interested to do this on a yearly basis. The second seminar was held in 1992 which was attended by over 150 youths from northern United States.

14. Visit To Other Centers:

Jain Center organized a very successful trip to Boston to participate its 10th Anniversary Celebration. Jain Center also performed Chaitya Paripati (Pilgrimage to

other temples) to Siddhachalam, Allentown, and Cherry Hill temples. Likewise other centers also visited our Center. This type of visits have generated lots of interest in many families especially among youngsters.

FUTURE GOALS

Jain Center is planning to setup a Library where religious books should be available in Gujarati, English and Hindi languages. Also an audio-video library is planned. The Center is also looking for a computer, a video camera, a xerox machine and a fax machine.

SUMMARY

Jain Center of New Jersey is blessed by **PARMATMA**. Due to the tremendous interest in performing numerous religious activities, the committee members of the Center are looking for a large place. With the continued support from the community and through generous donations the Jain Center is expecting to have another beautiful Derasar with all modern necessary facilities.

MESSAGES FROM

ન્યુજર્સીના મોક્ષમાર્ગના સહયાત્રીઓ:

એક અશિર્કૃતને સન્માનનું દાન ૭ વસ્તુ આપે છે.

૧) સુરક્ષા ૨) સન્મતિ ૩) સન્માર્ગ ૪) સર્ત્સંગ ૫) શક્તિ ૬) સમૃદ્ધિ ૭) સમાધિ આપે છે.

દશાબ્દિને દિવસે આપના ચરણોમાં આ નવો સ્વાધ્યાય આપું છું. ન્યુજર્સી સંઘનું રૂણ માસ ઉપર અવિશ્મરણીય રહેશે.

આપ સહુ જ્યારે પણ ભારત આવે ત્યારે મારે ત્યાં પધારશો.

શશિકાંત મહેતાના જયજીનેન્દ્ર - રાજકોટ - ભારત

SADHARMIK BROTHERS & SISTERS

On this auspicious occasion of Tenth Anniversary Celebration of Jain Center of New Jersey, let us determine to build the Spiritual Temple of Super Consciousness in within us in next Ten Years.

Kiranbhai Parekh, Bombay - India

Vegetarianism Vs. Non-Vegetarianism

The scholars and saints of every religion of the world - Hindus, Muslims, Sikhs, Christians, Jains, Buddhists, and others - have described violence, cruelty, untruth, anger, and hatred as sins. Needless hurt and the infliction of pain on other living beings has been decried by all of them as equally sinful. Non-violence, kindness, forgiveness, and truthfulness are described as **Dharma**, or religion. Their main teaching is to see in every living being, the image of the great Heavenly Father and to deal with them accordingly. They not only condemned eating flesh for food, but also taught mankind to treat all living beings, animals, birds, etc. with compassion and feed them with grain, which was described as an act of kindness.

Nature has also provided innumerable tasty and nutritious vegetable products for human consumption while at the same time created various birds and animals to help and serve mankind. These birds and animals not only lend a helping hand in maintaining the balance of nature, but on being accorded little bit of love and affection, serve mankind from the core of their hearts, and become more faithful and loyal than even their fellow human beings.

It is definitely an act of total misconduct and ungratefulness that man, whose body has been made by nature akin to the body structure of vegetarian species and different from that of meat-eating species, goes against nature and defies the teachings of saints and sages, and consumes meat. All living beings - like us - are creations of the same Almighty. Will the Heavenly Father tolerate the crime of killing his children by his other progeny without justification? **No, never!** One will always be paid in the same kind for his deeds. No action, either good or bad goes unrewarded. Sooner or later, we are sure to be rewarded or punished for our deeds. This is unalterable, inevitable, and universal truth.

Today, doctors and scientist from every corner of the world are warning that flesh-foods induce cancer and incurable diseases and shorten the life-span, whereas vegetarian foods yield more nutrition and enhance the body's immunity to fight diseases, promoting health and long life. Most of the animals used for food eat all sorts of unhygienic eatables and are likely to have harmful infection in their body. Imagine the plight of a person who consumes such flesh and becomes prone to innumerable diseases. If even then, human beings continue to destroy themselves by eating flesh-food, either in blind race of copying others or in the pursuit of so called modernity, it can only be called **their misfortune of ill luck**.

Before slaughtering animals for food, no adequate examination is made of the diseases they harbor in their bodies and thus, their diseases enter the bodies of those who consume their flesh. Besides this, the cruel and torturous atmosphere in which these animals are killed, creates a lot of fear, tension, an anger, which further makes meat poisonous. This poisonous and disease infested meat, on consumption, induces lots of incurable diseases and it seems that it fulfills the killed animal's curse,

"As you consume me, so will I consume you."

Oh, my non-vegetarian brethren, before you get ready to eat meat the next time, please do pay a visit to the poultry farm and slaughtering house to see with your own eyes the torture inflicted on these silent victims, their pain and suffering, and the ghastly expressions on the faces of these animals. Then ask your conscience whether our superiority and humanity lie only in the selfish perception of our taste-buds and in snatching forever, the life out of these living beings, which we can never give back.

Dear brother, please look into the pros and cons of your own interest. Flesh-foods, instead of providing nutrition, give you incurable diseases and diminish your life span. Such foods pollute your minds and hearts, destroy your happiness and peace of mind, leading to decline of morals and character, pushing not only yourselves but also your coming generations toward incurable diseases and unsurmountable troubles. For the sake of saving your children, whom you love more than your own lives, from the dangers of cancer, heart ailments and social disadvantages, please stop consumption of flesh foods right from today itself. Every moment is the right moment for repentance. According to the scriptures,

"Those who renounce flesh-foods are equally rewarded as those who perform yajna."

Gopinath Aggarwal



અહિંસા પરમેશ્વર

NON-VIOLENCE IS WAY TO MOKSHA



નિત્ય આરાધન વિધિ

(સવારે ઉઠતી વખતે)

- (૧) સવારે ઉઠતાં આઠ નવકાર મહામંત્ર ભક્ષવા
- (૨) ઈશાન ખુણા સન્મુખ શ્રી સીમંધર સ્વામી પ્રભુને ત્રણ ખમાસમણ દઈ પ્રાર્થના કરવી.
હે પરમતારક દેવાધિદેવ પ્રભો! અનાદિકાલથી આજ સુધી અનન્તા ભવોમાં મારા જીવે જે કાંઈ હિસા-જૂઠ-ચોરી-મેથુન-પરિગ્રહ-કોધ-માન-માયા-લોભ-રાગ-દ્વેષ-કલહ-અભ્યાખાન પેશુન્ય-પર-પરિવાદ-રતિ-અરતિ-માયા મૃષાવાદ અને મિથ્યા-દર્શન શલ્યએ અઠાર પાપ સ્થાનકો સેવન કર્યા હોય સેવન કરાવ્યાં હોય કરતાને અનુમોદ્યા હોય અનેરું જે કાંઈ વીતરાગ પરમાત્માની આજ્ઞા વિરુદ્ધ આચરણ કર્યું-કરાવ્યું-અનુમોદ્યું હોય તેના માટે હું ત્રિવિધે ત્રિવિધે મિથ્યામિ દુકકડં દઉં છું, મિથ્યામિ દુકકડં દઉં છું, મિથ્યામિ દુકકડં દઉં છું.
- હે પ્રભો! પૂર્વે અનન્તા ભવોમાં મારા જીવે જે કાંઈ શ્રી અરિહંત દેવો, ગુરુ ભગવન્તો, શ્રી જિનધર્મની વિરાધના કરી હોય, આજ્ઞાતના કરી હોય, ઉત્સૂત પ્રરૂપણ કર્યું તેના માટે હું મિથ્યામિ દુકકડં દઉં છું, મિથ્યામિ દુકકડં દઉં છું, મિથ્યામિ દુકકડં દઉં છું.
- હે પ્રભો! આપના ભક્તિના પ્રભાવે મને શ્રી સમ્યગ્દર્શન-જ્ઞાન-ચારિત્ર રૂપરત્નની પ્રાપ્તિ થાઓ ભવોભવ આપના ચરણની સેવા મળે જેના પ્રતાપે હું જિન આજ્ઞા અનુસાર આરાધન કરવા પૂર્વક કર્મોનો નાશ કરી મોક્ષ સુખ પ્રાપ્ત કરું.
- હે પ્રભો! આપના પ્રભાવે મને એવી શક્તિ પ્રાપ્ત થાઓ જે દ્વારા હું મારા કર્તવ્યો નીતિ-ન્યાય-અહિંસા-સત્ય-અયોર્ય-બ્રહ્મચર્ય-અપરિગ્રહ વ્રતોનું પાલન કરી શકું. પ્રાશ્નિમાત્ર પ્રત્યે મૈત્રીભાવના, ગુણ શીલ પ્રત્યે પ્રમોદ ભાવના, દીન દુઃખી પ્રત્યે કરુણ ભાવના, ધર્મ વિહુણા પ્રત્યે મધ્યસ્થ ભાવના ભાવનારો બનું.

સર્વથા સહુ સુખી થાઓ, પાપ ન કોઈ આચરો,
રાગ દ્વેષથી મુક્ત થઈને, મોક્ષ સુખ સહુ જગવરો.

નિત્ય આરાધન વિધિ

(રાત્રે સૂતી વખતે)

- સાત નવકાર ગણીને નીચે પ્રમાણે પ્રાર્થના કરવી
- શ્રી અરિહંત પરમાત્માનું શરણ હો ।
શ્રી સિદ્ધ પરમાત્માનું શરણ હો ।
શ્રી સાધુ ભગવન્તોનું શરણ હો ।
શ્રી કેવલિ-પ્રરૂપિત ધર્મનું શરણ હો ।
- એગ્રેએ સાસઓ અપ્યા નાણદસણ સંજોઓ
સેસા મે બાહિરાભાવા સલ્લે સંજોગ લખ્ખણા ॥૧॥
- એક મારો આત્મા શાશ્વત છે, જ્ઞાનદર્શન મારા ગુણો છે, તે સિવાય બધા પોદ્ગલિક સંજોગો સંબંધ-ધન-સ્ત્રી-કુટુંબ વિગેરે આત્માથી જુદા છે, સાથે આવ્યા નથી, આવશે નહિ, સાથે કેવલ એક શ્રી જિનેશ્વર દેવનો ધર્મજ આવશે.
- આહાર-શરીરને ઉપધિ પર્યંખું પાપ અઠાર
ખરણ આવેતો વોસિરે, જીવુંતો આગાર ॥૨॥
- આજ દિવસ સુધી મારા જીવે જે કાંઈ પુદ્ગલો ગ્રહણ કરીને મૂક્યા હોય તેને ત્રિવિધે ત્રિવિધે વોસિરાવું છું, વોસિરાવું છું, વોસિરાવું છું.
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- આપશ્રીની આજ્ઞાનુસાર જ્યાં જ્યાં આરાધન થયું હોય, થતું હોય, થવાનું હોય તેનું હું ત્રિવિધે ત્રિવિધે અનુમોદન કરું છું, અનુમોદન કરું છું, અનુમોદન કરું છું.
- હું સર્વે જીવોને ખમાવું છું, સર્વે જીવો મને ખમાવે, સિદ્ધ પરમાત્માની સાક્ષીએ હું આલોચન કરું છું મારે કોઈની સાથે વેર વિરોધ નથી, ચોદરાજલોકમાં પરિભ્રમણ કરતાં સર્વે જીવો દર્મવશ છે તે સર્વેને મેં ખમાવ્યા છે, તે સર્વે મને ખમાવે જે જે મનથી, વચનથી, કાયાથી પાપ કર્યું હોય તે મિથ્યા દુષ્કૃત થાઓ. (નાશ પામો)

ૐ સોહમ, સોહમ, સોહમ



It has special throughout this country. One can see details from the **Boston Directory & Jain Digest** quarterly periodicals. More than 5000 Jain families settled here. 69 Jain Centers are on the list. Jain Temples are at several of these Centers. Many elders are here and day by day are likely to increase. Bhavna, Snatra pooja, festivals, lectures, celebration of Mahavir Jayanti, Paryushan parvadiraj parva, etc. are several occasions, on which day, a great get together takes place. Aged parents do observe certain vows at home (Ayambil, Ekasana, Fasting, Samayik, Prati Kraman, etc.). This reminds us of our wonderful **Religion**. People are not only here for the **Dollar**, but they are also here to spread and observe their **Religion**.

Of course it is not possible to attend daily lectures or poojas in the morning but on weekends and extended weekends one can go to Jain Temples such as, **Siddhachalam**. It is very good to see our fellow Jains going together, on buses, from one place to another to attend religious activities. **Sangh-Yatra** shows unity among Jains. People come in contact due to **Religious** activities and this makes their other problems easy.

Someone may think the future of Jainism in this highly developed, modernized nation, but there is no question of any kind of **Doubt** for the future growth of Jainism in America. A federation is already established which meets often with Jain youths and take take an active part with them. Coordination of elders and youngsters is very nice to see.

All this says to us, **Jainism has a bright future in America**. Scholars and Saints are attracted to visit the U.S.A. and Canada. Jain social groups have their activities and "**Chaturmas**" for the first time in America.

It is exactly one hundred years since Mr. Virchandbhai R. Gandhi came to Chicago (1893) to attend a religious function. **Let us all decide to take an active part for our religion. Jainam Jayati Shashnam!**

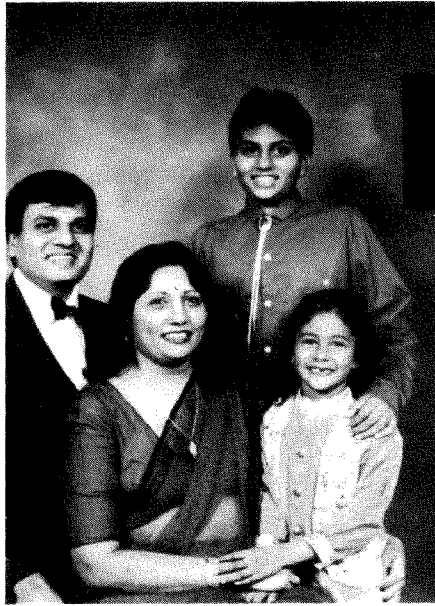
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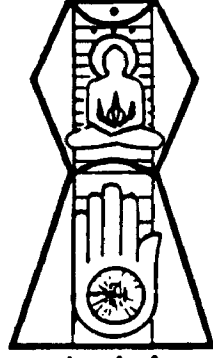
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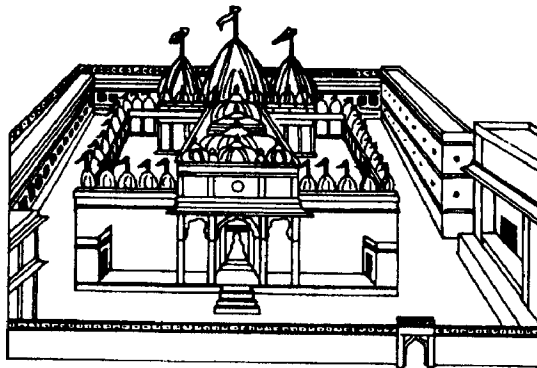
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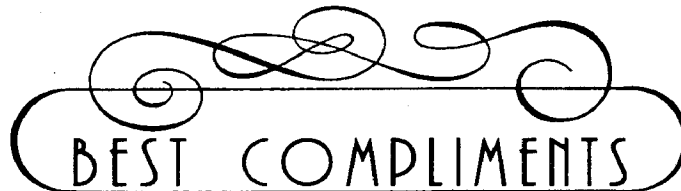
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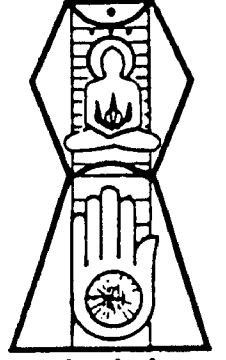
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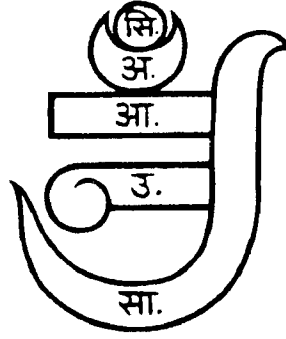
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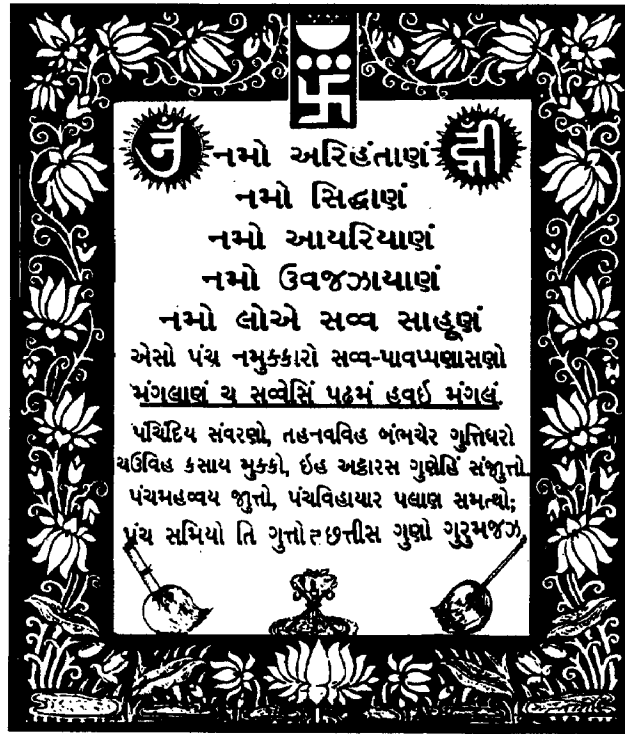
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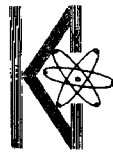
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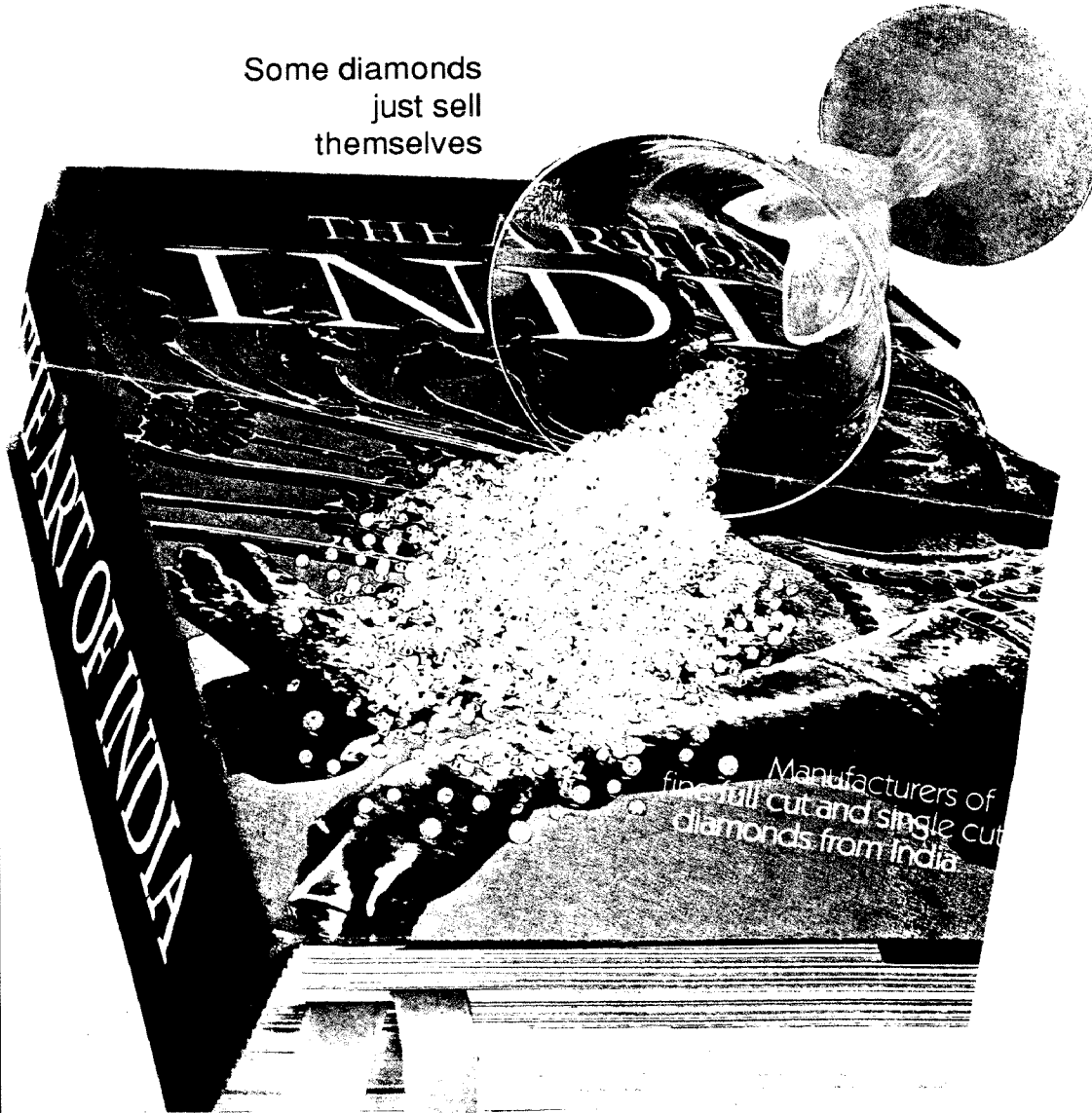
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જગતમાં સત્પરમાત્માની લકિત-સત્ગુરુ-સત્સંગ-
સત્શાસ્ત્રાધ્યયન-સમ્યક્ દષ્ટિપણું અને સત્યોગ
એ કોઈ કાળે પ્રાપ્ત થયાં નથી.

થયાં હોત તો આવી દશા હોત નહીં.

પણ જગ્યા ત્યાંથી પ્રભાત એમ રૂડા પુરુષોનો ઓધ
ધ્યાનમાં વિનયપૂર્વક આગ્રહી

તે વસ્તુ માટે પ્રયત્ન કરવું

એ જ અનંત લવની નિષ્કળતાનું

એક લવે સફળ થવું મને સમજાય છે.

સદ્ગુરુના ઉપદેશ વિના અને જીવની સત્પાત્રતા વિના
એમ થવું અટક્યું છે.

તેની પ્રાપ્તિ કરીને સંસારતાપથી અત્યંત તપાયમાન
આત્માને શીતળ કરવો એ જ કૃતકૃત્યતા છે.

“ધર્મ” એ વસ્તુ બહુ ગુપ્ત રહી છે.

તે બાહ્ય સંશોધનથી મળવાની નથી.

અપૂર્વ અંતર્સંશોધનથી તે પ્રાપ્ત થાય છે,

તે અંતર્સંશોધન કોઈક મહાભાગ્ય સદ્ગુરુ અનુગ્રહે
પામે છે.

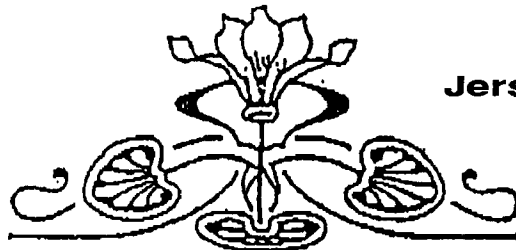
WITH ALL GOOD WISHES

SHREEMAD RAJCHANDRA SWADHYAY KENDRA

NEW YORK — NEW JERSEY

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WHO IS THE CREATOR OF THE UNIVERSE? NOT GOD

No God or any divine power has created the universe and is ruling over it. The universe is working on account of the Jivas and the Karmas. The Jivas carries out the endeavors and the Karmas help the Jiva in carrying out these endeavors. If we do not believe in this doctrine and if we believe that God is the creator of this universe, many unanswerable questions arise, such as: (1) What benefit does God get by being caught in this mighty dilemma? (2) Does he create only certain things? (3) God is said to be merciful. If we believe that God is the creator of this universe, does not the question arise why he created the things that cause sorrow to Jivas? (4) What is the physical form of God with which he carries out all this work? How was that form created? By whom was it created? etc.

When we think of the answers that can be given to these questions, we get a peculiar image of God (1) If God carries out the task of creation and destruction without any purpose then it becomes a foolish game. (2) If he carries out this work as a game, he has to be deemed a child. (3) If he carries out all this work on account of his supreme grace he would have made all Jivas happy and he would have created things that would have given happiness to all. (4) It has been said that God is the supreme judge and that he has created the things that cause sorrow and misery to punish Jivas for their offenses. Now this question crops up. God who is capable of doing all this is considered to be omnipotent and merciful. When this is so why does he allow the Jivas to commit sins and crimes, and why does he punish them for those sins and crimes? If some policemen keep silently and passively witnessing a murder when it is being committed then those policemen will also be guilty. Can we say that God is an offender? Or should it be thought that he does not have the power to prevent Jivas from committing crimes and sins or that he is without kindness.

Apart from these, some other questions also crop up: (1) If God is creating and ruling over this universe from where does he carry out these actions? (2) If God has a physical form, who is the creator of this form? (3) If God is formless and bodiless how can a formless one create objects that possess forms?

The substance of all this argument is that God is not the creator of this universe. If God carries out all these things in accordance with the Karmas of Jivas, we have to discard the doctrine that God is the creator of the universe because the task of creation is carried out by Karmas. Huge mountains, mighty rivers etc., are created by Karmas. The entire organization of the universe is the result of the collection of the bodies of Jivas. Karmas determine the form of the various things and they are called mountains, trees, earth etc.

When the body of some Jiva is cut or wounded, the cut or the wound heals and closes up and again the body assumes its form. But this is not possible after life leaves the body. After the body is separated from life, its wounds do not heal and cover up. From this it becomes evident that only when there is life, with the help of Karmas, a new body or new parts are created. Even if there may be such things as soil, manures, seeds, water can such things as sprouts, dark, red bodies, green leaves, roses, sweet fruits etc. assumes their respective shapes and forms.

"Religion is the highest of all blessings. It comprises Ahimsa (non-violence), Samyama (self-restraint), Tapa (penance). Even the gods bow down to he whose mind is always centered in religion."

- Dasa Vaikalika Sutra

**Best Wishes
to
JAIN CENTER OF NEW JERSEY
ON
10TH ANNIVERSARY**



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INTRODUCTION

The pathshala class of the Jain Center of New Jersey has been written and performed two dramas based on tales told by Bhagavan Mahavirswami. Our last tirthankar had told three hundred thousand parables that were collected by Gandhar Bhagwant in Kathanushar Agam Sutra.

These parables present the formula to elevate our lives. They offer practical solutions to our daily problems. These tales help guide us toward the difficult path to salvation, MOKSHA.

Our Jain religion has established some basic principles - Ahimsa, Dan, Taap, Sheel, and Bhava - to be observed during our everyday lives. These principles, if fully observed, will elevate our lives and the lives of others. Our two dramas are based on these five basic principles.

The Price of Meat — “Live and Let Live”

The first drama, titled “The Price of Meat”, is based on the basic principle of “Live and Let Live.” (જીવે અને જીવનારે) i.e. Ahimsa. This drama addresses questions including:

- How should we value all life forms?
- How much work is required to raise animals, rather than plants for food?
- Need one kill / harm animals / other living beings for food, since there are a multitude of vegetarian food choices available?

Once we understand the true value of meat, we will become strict observers of “Ahimsa Parmo Dharma” (અહિંસા પરમો ધર્મ), which is, non-violence is the best religion. Let us all attend King Amarkumar’s cabinet meeting to see how they address these issues.

Je Thai Te Sara Mate

The second drama, titled Je Thai Te Sara Mate (જે થાય તે સારા માટે), which is, whatever happens, happens only for the benefit. This tale is the life story of Vidhyapati Sheth and Shethani, deals with four basic principles - Dan, Sheel, Taap, and Bhava. The drama addresses questions like:

- Why should one donate money?
- Should everyone donate money, even poor people too?
- What is the purpose of donation?
- How can one uplift his / her life while minimizing dependence on worldly possessions?
- How does observance of the se five principles - dan, taap, sheel, bhava, and ahimsa help us in our routine life?
- How can one overcome difficult problems and simultaneously elevate one’s life toward moksha, the salvation of the soul.

This drama examines our dependence on worldly needs in our lives and provides thoughts to elevate our lives toward MOKSHA.

The Price of Meat "Live and Let Live"

CAST

King Amar Parag Shah
Abhaykumar Dipen Shah
Royal Physician Sripal Mehta
Cabinet Members. Bhavik Bhandari
Monica Parekh
Deepal Shah
Biren Bhandari
Lopa Vadi
Amar Shah
Noble Citizens Lopa Vadi
Sunil Gudka

Production

Scenery Subil Shah
Niranjan Shah
Kishor Tamboli
Lights Nilesh Bhandari
Rushabh Shah
Dipen Shah
Sripal Mehta
Rahul Shah
Sound Nilesh Bhandari
Biren Bhandari
Reena Shah
Swati Jhaveri
Make-Up Mukesh Bhandari
Nayna Bhandari
Pramoda Jhaveri
Costumes Mukesh Bhandari
Pramoda Jhaveri
Usha Gandhi

Je Thai Te Sara Mate

CAST

Vidhyapati Sheth Rushabh Shah
Shethani Toral Gajarawala
Laxmi Devi Reena Shah
Citizens Rahul Shah
Sunil Gudka
Monica Parekh
Beggars Deepal Shah
Rupa Shah
Elephant Nilesh Bhandari
Rahul Shah
Herads Biren Bhandari
Ankur Shah
Prime Minister Dipen Shah

Rass

Members Swati Jhaveri
Amisha Mody
Lopa Vadi
Anita Shah
Sripal Mehta
Sunil Gudka
Amar Shah
Rahul Shah
Choreography Swati Jhaveri

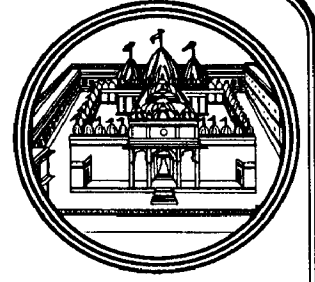
DIRECTORS

Arvind Bhandari • Nilesh Bhandari

Special Thanks to All Parents



“SNATRAPUJA”



BY: LATE SHRI HEMENDRABHAI SHAH

EDITED BY: DR. KIRTI SHAH & PARAS SHAH

PRACTICAL REASONS:

1. There is a tradition and belief to observe good (auspicious) omen at the beginning of new project or era in Hindu religion.
To celebrate Birth of Jineshwar is the most auspicious and Omen.
2. To receive blessings.
3. For the welfare of the life.
4. It eliminates all bodily pains and sufferings.
5. It destroys all molestation.
6. It gives strength to fight against obstacles and impediments.
7. It brings health, happiness and prosperity.
8. It helps accomplishing all success and good wishes.
9. It brings cheers, pleasure and auspice in universe.

SPIRITUAL REASONS

1. This is a medium of expressing our respect and devotion towards Jineshwar Bhagavan. "Devotion is the only simple and easy route leading to salvation or emancipation."
2. To grasp or receive virtues of Tirthankar.

By politely establishing Jineshwar Bhagvant on throne and then bathing him we ought to receive virtues of Tirthankar.

Why?

Since the time which has no beginning, we have collected endless particles of filthy thoughts and vice due to passion, snare of world and spite. We want to abolish these passion and spite by continuous shower of virtues of Tirthankar and thereby purifying soul leading to emancipation (Moksha).

SARASA SHANTI

We bow down to Shree Jineshwar who is extremely tranquil, fascinating, pious, coffer of endless virtues.

KUSUMA BHARNA

We remove the flowers and ornaments from the body of Jineshwar and establish the idol on the throne and anoint him with sweet water.

JINAJANMA SAMAYAE

Those are very lucky who observe the function of Shree Jineshwar Birth with golden and silver pots.

NIRMAL

After anointing him with clean and neat water, put valuable garments and put flowers at the feet of Shree Adinath Jineshwar.

As the clean water removes the dust and rubbish from our body, the great divine substance oozing from the Jineshwar cleans and removes our bad karmas from our soul.

MACHKUND

The gods and goddesses put the five kinds of flowers namely machkund, champo, malti, lotus etc. This rite is called giving "Oblations of flowers."

RAYANA SHIHASAN

Now establish the idol of Shree Shantinath Jineswar on the throne set with jewels and give oblations of flowers because he is the coffer of virtues and destroy the sins of all the creatures.

KRISHNAGARUVARA

Offer the best Krishnagaru incenses to Shree Neminath Jineswar and give oblations of flower at his feet.

JASUPARIMAL

As the wasps are attracted by the perfume and creates music, gods and mankind by giving best and sweet flowers achieve the salvation. (Emancipation).

PASAJINESHVAR

Benevolent (obliging) Shree Parasnath is giving victory in the world. We give oblations of all the best and clean flowers at his feet.

MUKE KUSUMANJALI

Gods and goddesses give oblations of flower at the feet of Shree Vardhamanswami. By giving oblations of flowers at his feet, best souls can destroy their sin of past, present and future lives.

VIVIDHA

Having different kinds of flower, we bow down Shree Jineswar and give oblations of flowers at his feet.

NAVANAKALE

Deities and Damsels bring Shree Jineswar on Meru mountain and giving him bath they give oblations of sweet flowers at his feet.

ANANTA CHAUVISHI JINA

All Indras give oblations of flowers at the feet of all Twenty Four Jineswar whose meditation remove and destroy all the difficulties and sufferings and make the members of union happy.

ANANTA CHAUVISHI

We bow down all previous groups of twenty four jineswar and we give oblations of flowers at the feet of present Twenty Four Jineswar devotedly.

APACHARA MANDALI

By appreciating his virtues we give oblations of flowers at the feet of Shree Vardhaman Jineswar who is worshiped and rejoiced by the group of damsels.

SAYALA JINESHWAR

"All the members of Union (Sangh) can fulfill their hopes, desires and purposes by describing and hearing the rite of welfare of Jineswar."

SAMKIT GUNE

Shree Jineswar, achieving true perception in his previous birth and observing good character and holy life and worshiping Vissthanak tap., thinks in his heart as under:-

JO HOVE MUJA

"I wish I had power to inspire all living creatures of the universe to take interest in the Kingdom of Jineswar. "By this Pious Thoughts, he achieves the status of "Tirthankar" in future birth.

SARAGATHI SAYAM

In this way, Jineswar observes his holy character and holy life by thinking the upliftment of whole universe.

VACHAMA AEKDEV

Thereafter, he takes birth in heaven as God. After dying from that heaven, he takes birth in the womb of mother Trishala at the palace of King Siddharth.

UTARTA CHAUD SUPAN

At that time mother Trishala sees fourteen divine dreams in her sound sleep.

PHELA GAJAVARA DITHO

In her first devine dream she sees an elephant, in second, shining OX, in third, a Lion, in fourth, beautiful goddess Laxmi, in fifth, a wreath of flowers (a Garland), in sixth, the full Moon, in seventh the red Sun, in eighth a large Flag, in ninth a large full Waterpot, in tenth a Lake full of Lotus, in eleventh, the Milky Ocean, in twelveth, a Devine Plane, in thirteenth, a Pile of Jewels and in fourteenth, a Smokeless Fire.

SWAPNA LAI JAI

After seeing to the fourteen divine dreams, mother Trishala awakes and goes to the King Siddharth and tells him about her devine dreams.

RAJA ARTHA PRAKASHE

King Siddharth tells the meaning of devine dreams and forecast that -

PUTRA TIRTHANKAR

"You will give birth to a great son who will be the "Tirthankar." All the living creatures of the whole universe will bow down to him and all our hopes, desires and purposes will be fulfill.

AVADHIGHAN

With the knowledge of Avadhighan, the soul of Tirthankar gets planted into the womb of mother Trishala and she becomes happy and cheerful.

SUBHALAGNE

Shree Jineswar takes birth when all the planets are in high situation and after his birth all the living creatures of the whole universe, even in hell they feel happiness and relief from their sufferings and miseries with devine light.

SABHLO KALASH

Fifty six devine maiden goddesses come from the different directions to bow down the Jineswar and mother Trishala and rejoice extremely.

ASTAA SANVARTA

There are fifty six devine maiden goddesses functioning these ways : - Eight clean the ways. Eight shower the scented water. Eight offer waterpots. Eight offer mirrors. Eight offer blowers. Eight blow with fans. Four tie up the devine thread of protection and four stand with enlightened lamp.

Now the fifty six devine goddesses build up the small house of banana leaves and bring their mother Trishala and her great son and give them shower.

KUSUMAPUJI

Then they worship Shree Jineswar with sweet flowers and adorn with ornaments and tie up the devine thread of protection and lay down in cradle.

NAMI KAHE MAAYE

Then they bow down to mother Trishala and her great son and say, "Your son may live long and be victorious as long as the Meru Mountain, the sun and the moon exist in the universe."

SWAMI GUNA GAVATI

At that time the throne of Saudharmendra vibrates.

JINA JANMYAJI

He comes to know with the knowledge of Avadhigyan that Jineshwar has taken birth and he becomes happy and cheerful.

SUGOSH ADE GANTA NADE

Then he orders the god Harinigamaishi to bell "SUGOSHA" and to tell all the gods and goddesses to go to the Meru Mountain to celebrate the birthday function of Jineshwar. Billions of gods get together and go to Meru Mountain.

AEM SABHLIJI

Saudharmendra takes Jineshwar in his two hands and go to Meru Mountain with dancing gods and goddesses.

MERU UPARJI

Saudharmendra celebrates the birthday function in Panduk Forest with a delighted and cheerful face. Other sixty three indras also join the function.

MALYA CHAUSATH

Then Achutendra orders to gods and goddesses to bring water from river ganges and milk from milky ocean and they do so and also bring flowers, dishes, thrones blowers, incenses and saucers. They put all pots before Jineshwar and worship him and annoint to him devetodly.

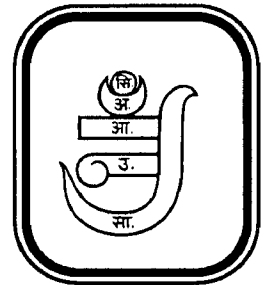
ATAM BHAKTI

In this way the gods of astrology, Vyantargods the godds of Bhuvanpati and Vaimanik celebrate the function of Jineshwar birth in extreme joyous mood, dancing and playing varities of music and telling to mother trishala, "This is your great and devine son, however, he is our greatest master and we are also his disciples and our only shelter in the universe.

At this time they all are showering gold, silver and jewels worth millions and billions.

SADHARANA

In this way, whosoever celebrates the function of Jineshwar birth achieves joy, happiness welfare and auspicious for ever in the life.



Synopsis

Shree Mahavir Janma Mahotsav

"A Dance Drama"

We often do "Snatra Pooja," a celebration of Bhagwan's birth. This dance drama is a reenactment of the Snatra Pooja.

About 2500 years ago, King Siddharth and his Queen Trishla lived happily in Kshatriya Kund Nagar. Everyone in his kingdom was happy.

One night Queen Trishla had 14 bright and beautiful dreams. The fourteen dreams were:

1. Gajwar (Elephant)
2. Vrushabh (Ox)
3. Kesari Sinh (Lion)
4. Laxmi Devi (Goddess Laxmi)
5. Phool ni Mala (Five color garland of flowers)
6. Chandra (Moon)
7. Suraj (Sun)
8. Dharm Dhaja (Flag of Religion)
9. Kalash (A jeweled pot)
10. Padma Sarovar (A lake full of lotuses)
11. Kshir Samoodra (A divine ocean)
12. Dev Viman (God's aeroplane)
13. Ratna no dhaglo (Heap of jewels)
14. Agni (Fire without smoke)

Joyous Trishla told the king about these magnificent dreams. The king was overjoyed. The very next morning, he summoned astrologers to interpret Trishla's dreams.

The Astrologers predicted that Trishla would give birth to a beautiful and pious boy who was destined to become the 24th Jain Tirthankar. Everyone in the kingdom rejoiced and celebrated.

After nine months, Trishla gave birth to this beautiful boy, who they later named Vardhman.

In Dev Lok, through the powers of Avdhi Gnan (Omniscient Knowledge), the Dikkumris learned to Bhagawan Mahavir's birth. 56 Dikkumris came down to pay respect to the lord and to attend to the new mother, Trishla.

In the other Dev Lok, Saudharma Indra's throne began to shake. Through his Avdhi Gnan he also learned of Bhagwan Mahavir's birth. He joyously announced the birth to the other Indras and ordered them to come to Mt. Meru to celebrate.

Saudharma Indra, in his five forms, came down to pay respect to Lord Mahavir and mother Trishla. He put Trishla in a mystical sleep and brought the lord to Mt. Meru for the grand celebration. 64 Indras and Indranis performed the Lord's pooja with milky water from Kshir Samoodra (the divine ocean)

Shree Mahavir Bhagwan Janma Mahotsav

"A Dance Drama"

CAST

King SiddharthNilesh Bhandari
Queen TrishlaSwati Jhaveri
King's Sevak.....Sagar Shah
Queen's SevikaRashmi Chheda
Story Tellers..... Vairagi Shah
Tina Shah Amit Shah
Amish Shah Nevil Shah
Head Astrologer..... Nirav Shah

Other Astrologers

Amar Bhandari Amit Vora
Nevil Shah Parshva Shah

Panch Roop

Saudharma IndraAlaap Shah
Parshva Shah Sagar Shah
Nirav Shah Priyesh Shah

Other IndranisLeshia Shah
Sima Shah Aarti Shah
Sherali Sheth Manali Lodaya
Mitu Karan Sheela Shah

Other IndrasAkshay Bhandari
Parag Shah Amar Bhandari
Amish Shah Yatin Karia
Amit Shah Amit Vora

Indras playing Musical Instruments

Parag Gajrawala Deepen Shah
Nilaj Patadia

DeevdoDeepen Shah

14 Swapna

Sherali Sheth Rushabh Shah
Shreya Vora Deven Bhandari
Zalak Sheth Aakash Shah
Juhi Tamboli Niraj Chheda
Ninesh Shah Mehul Karia
Shashan Shah Sona Sanghvi
Ronak Shah Sagar Sanghvi

DANCES:

1. "EK SUNDAR NAGRI..."
2. "SWAPNA DANCE"
3. "SAMBHALI PANDIT NI VAAT..."
4. "CHAPPAN DIKKUMRI"
5. "CHAUSATTHA INDRA MALI NE VIR NE..."
6. "SOOYIJA MARA LADAKVAYA...."

Dancers

Sejal Gajrawala (3)	Reena Vora (3,5)
Toral Gajrawala (5)	Beenal Shah (3,5)
Lisa Shah (1,4,6)	Tina Shah (1,4,6)
Sheela Shah (4)	Swati Jhaveri (2,6)
Mitu Karani (4)	Sunita Vora (1,3,5)
Manali Lodaya (4)	Zeel Tamboli (1,5)
Sherali Shah (4)	Shall Tamboli (1,4,6)
Rashmi Chheda (3)	Reena Shah (1,3)
Toral Shah (3,5)	Aarti Shah (1,4)
Monica Jhaveri (3,5)	Seema Shah (1,4)
Leshia Shah (1,4)	Vairagai Shah (1,4,6)
Vaishali Shah (1,3,5)	Nili Patadia (1,3)

Dance Choreography.....Alka Sama
Manda Shah Swati Jhaveri

Production

Scenery

Subil Shah Niranjan Shah Kishor Tamboli
Arvind Shah Lata Karani Harshad Shah
Chandrakant Jhaveri Ravi Vora

Lighting

Jagdish Tamboli Chetan Tamboli

Make-Up

Mukesh Bhandari Mudra Patel
Sanjiv Patel

Stage Help

Niranjan Shah Arvind Shah Kirit Shah
Chandrakant Jhaveri Rupen Shah
Raj Shah Naren Bhandari Sudhir Shah
Paras Shah

DIRECTORS

BIPIN SHAH

MANDA SHAH

ASSISTANT DIRECTORS

KIRIT SHAH

VIRENDRA SHAH

THE NECESSITY OF DHARMA IN LIFE

Dharma is more essential in life than happiness. In fact, we get happiness only from Dharma.

सुखं धर्मात् दुःखं पापात्

(happiness accrues from Dharma and Sorrow accrues from Sin). This is an eternal truth. Dharma brings us happiness in the other world. Not only that; Dharma bestows happiness upon us even in this life which we are living at present. It happens so in this manner.

Happiness relates to our experience within ourselves. It does not lie in outward objects. We may have heaps and heaps of the objects that can bring us happiness, but if our minds are being agitated by some anguish, can we really be happy? Thoughtless people believe that happiness lies in wealth; or in the things that they eat and drink; or in honor and prestige or in power and grandeur. But if we observe the world a little carefully we find that countless people in this world are happy though, they do not have wealth and grandeur and that countless people are unhappy and miserable though they have enough or excessive wealth.

If happiness lay in wealth and worldly grandeur, our happiness should have increased in proportion to the increase in our wealth and worldly splendor. If happiness was an attribute of the things that we eat and drink, then our happiness should have increased in proportion to the increase in the things that we eat and drink. But our actual experience is different from this. We may experience a kind of happiness when we eat one or two pieces of sweet but if we consume too much we grow sick and feel like vomiting; and we experience unhappiness. The pleasure that one gets from one wife decreases if one has many wives.

How can we say that there is happiness in these things? Can this be called happiness?

Let us think of it from another point of view. The same object may give happiness at one time and may cause unhappiness at another time. Then is there happiness or unhappiness in the objects definitely? Can we say that there is happiness definitely in some objects and that there is sorrow definitely in some objects? It is correct to say so? No, we cannot say so.

Happiness is not a quality present in outward objects. It is a quality of the soul. It is a quality of character. We experience happiness when our minds are totally free from all worries; when our minds are totally free from all fears and when we are totally free from all internal agitations and agonies. We can experience happiness—real happiness, only when our minds and hearts and our inner selves are totally free from all agitations and when they are experiencing peace absorbed in a contemplation on the soul.

Dharma gives this kind of happiness. It brings about such a state of mind in us that when we are very hungry, we experience the greatest kind of happiness if we eat only dry bread. In the same manner, Dharmatmas (those who live according to Dharma) experience great happiness of the kind that great sadhus and sages experience even in the ordinary situations in Samsar. Apart from this, Dharma brings us such a lot of merit that we get health, progress, prosperity and the substances necessary for Dharma in this life; and we get later such blessed states as the state of human life or the state of heavenly existence. If we need happiness in this life and in the other world; then we have to adore Dharma. It has been said:

**व्यसनशतगतानां क्लेशरोगातुराणां ।
मरणमयहतानां दुःखशोकादितानां ।
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Dharma, is the only refuge in Samsar for those who are agitated by hundreds of agonies; for those who are agitated by sorrows and diseases; for those who are agitated by the fear of death; for those who are agonized by anguish; for various agitations; and for those who are without a refuge.

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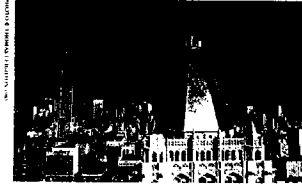
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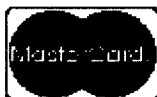
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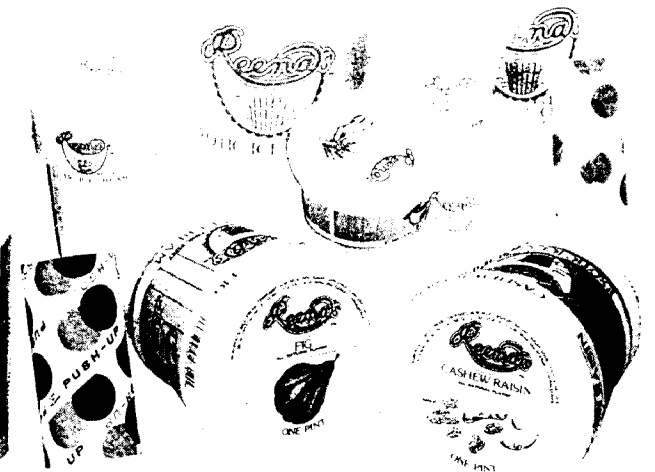
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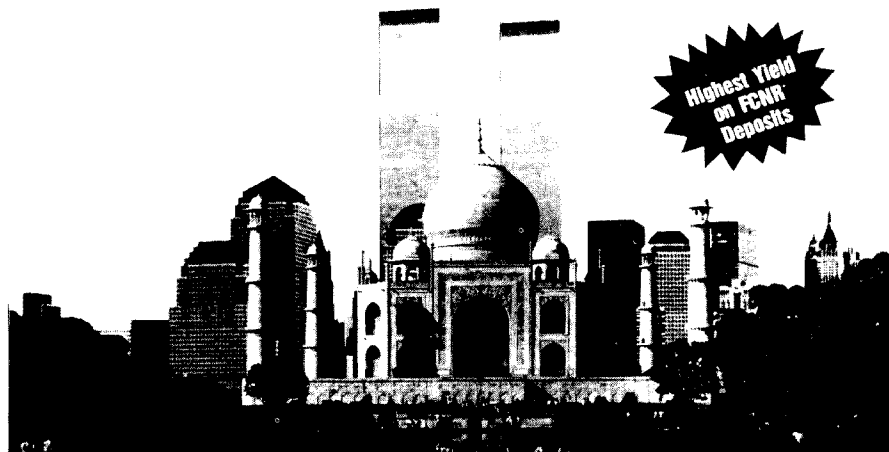
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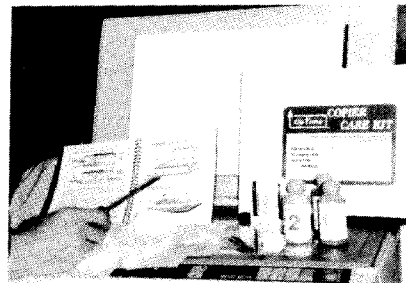
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દેશસરની આપણા જીવનમાં શું અસર થઈ ?

જીવનમાં જે વસ્તુ બને છે તેની અસર કોઈપણ રીતે ઘણી મોટી થાયજ છે. અત્રે વસતા જૈન કુટુંબો નાના મોટા જગ્યામાં જન્મદિન કે નવા વર્ષની કે પછી બીજી નાની મોટી પાર્ટીમાં ભેગા થઈ પોત પોતાની રીતે આનંદ લેતા હતા અને લે છે. પરંતુ દેશસર જવાથી જે આનંદ મળે છે, કદાચ વર્ણવું મુશ્કેલ છે, અને માત્ર આનંદ નથી, મનની શાંતિ છે.

આ દેશસર થવાથી આપણા જીવનમાં ઘણીજ અસર પડી, વાર્તાવિક અને આધ્યાત્મિક. આપણાં વડીલોને, આપણી પેઢીને અને આવતી પેઢીને, જેનો પ્રશ્ન છે આપણને ખૂબજ રૂંધતો હતો. આ દેશસર થતાં ધાર્મિક ક્રિયાકાંડનો વધેલ છે. ઉપરાંત ભક્તિ ભાવના ધર્મ પ્રત્યેની લાગણી અને એકબીજા પ્રત્યે માન અને લાગણી વધી કુટુંબીઓ કે પછી સંબંધીઓ કે પછી મિત્રોથી થતા આનંદ કરતા દેશસરથી જેડાયેલા "એક જૈન કુટુંબ" નો આનંદ અને લાભ ખૂબ જ ઉંડો છે. આપણાં ઘરની જેમ આ દેશસર આપણું બની ગયું છે. જીવનના એક ભાગ બની ગયું છે.

વડિલો માટે, જેઓ માટે આપણાં ઘરની ચાર દિવાલો જે તેમને માટે જેલ જેવી જ છે, તેમને માટે તેમને ગમતું સ્થાન મળ્યું, તેમને મનગમતી ભક્તિ અને ક્રિયા કરવાનું સ્થાન મળ્યું. તેમને આપણી વચ્ચે રહેવાનો ઉત્સાહ મળ્યો, આપણને એક રહીત થઈ, સૌ કરતાં મહત્ત્વની વાતતો ઉભી થતી આવતી પેઢીની, જેની આપણાં માથે ચિંતા અને દુરજ છે. તેમને દેશસરની પ્રવૃત્તિઓમાં સામેલ કરતાં તેમના ભવિષ્યનો સ્વપ્ન થાય તેની આશા વધેલ છે. પાઠશાળાની પ્રવૃત્તિ શરૂ થવાથી અને તેમની કોન્ફિડન્સ ગોઠવવાથી તેમને તેમના જ ધર્મ પ્રત્યે માન અને લાગણી વધી છે.

અંતમાં સર્વાર્થ વિચાર કરતાં મને શું હાયદો થયો તેનો વિચાર કરતાં આવતી કાલ સોમવારની ચિંતામય રાહ જેવાં કરતાં રવિવારની શાંતિ માની અને લાંબાગાળાનો વિચાર કરતાં મોટી ઉમર થાય ત્યારે દેશસરનાં મંડપની રહીત થશે તેની શાંતિ થઈ.

- સુધાબેન નવનીત શાહ





CELEBRATION OF MAHAVIR JAYANTI & BHAGAVAN MAHAVIR'S MESSAGE



Today we are gathered here to celebrate the birthday of Bhagavan Mahavir. Bhagavan Mahavir was born on "Chaitra Sud Teras." Traditionally, in our Jain Center, we always perform Snatra Puja in the morning and Bhakti Sangeet in the afternoon following Sahyami Vatsalya. I am happy that hundreds of people are taking part in these activities. But I would be more happy if we all remember the message of Bhagavan Mahavir which is nonviolence, Ahimsa.

Ahimsa is a living practice in Jainism. It is based on the principle that all life forms have a right to live and continue existing. We should not hurt any living being by mind, speech, or action which is man, vachan, and kaya.

Now I will talk about Mahavir's life. Mahavir was the 24th and last Tirthankar of Jains. Bhagavan Mahavir was born more than 2,500 years ago. His father's name was Siddarth and his mother's was Trishla. Mahavir was a prince but gave up all he had and became a monk at 30. He spent the next 12.5 years practicing to conquer his ego. He gave up all pleasures and comforts, and fasted for weeks. He never lied. He never hurt another being. As a result he achieved infinite knowledge and wisdom, Keval Gnan. He spent the next 30 years teaching and traveling on foot. He taught people about permanent happiness, Moksha. Mahavir taught five main rules. They are main Jain principles to follow.

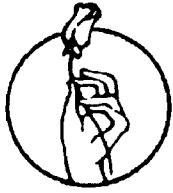
1. **Ahimsa:** not to hurt any living creature by man, vachan, and kaya.
2. **Satya:** speak the truth.
3. **Asteya:** not to steal.
4. **Aparigriha:** not to accumulate more than you need.
5. **To observe Brahmacharya.**

Jainism says that there's a soul in every being. All living beings feel pain and experience death. Therefore, all animals have a right to live. I advise all my friends to take a vegetarian lunch to school. There are foods like peanut butter sandwiches, cookies, cakes, chips, fruits, nuts, beans, etc... Vegetarian food is also less expensive and healthier.

Rules for the Temple

- 1 Take off shoes at doorway.
2. Enter the temple saying nisihi, nisihi, nisihi.
3. Clean your mouth before going in temple.
4. No eating or chewing gum.
5. Don't do puja wearing leather.
6. Always face the pratima.
7. No shouting or running.
8. Don't disturb those who are praying.
9. Wear clean, washed clothes.

Amit Shah



FROM "I" TO "WE"

Man has been striving after discovering real peace since time immemorial. Unfortunately, efforts have not been made to discover this peace where it can really be found. We have found illusions of peace, but not real peace. One can force a man to hold his peace by aiming the gun. Another kind of peace can be achieved by living in blissful ignorance or in the false glamour of illusions. But this is the peace of death, not the peace of life. The real living peace is to be discovered within the soul of man, and not in the world outside. Real peace emerges when man succeeds in the world outside. Real peace emerges when man succeeds in curtailing his desires and controlling his desires and controlling his passions. When the intense desire for human service awakens in the heart of man, then, and only then, man can bring down the blessings of heaven on earth.

Man has explored the sky, discovered the secrets of the earth, and fathomed the depth of the ocean. Man has discovered the hidden power in the atom and invented nuclear weapons on the basis of this knowledge. Man has discovered every hidden secret of the universe. But unfortunately man has not yet succeeded in discovering and understanding his fellow men with whom he constantly lives.

"I" and "MINE" are the poisons of life. They keep the man bound in the narrow circle of "self." Man hears the voice of his own self and remains attached to his own desires and passions. As soon as these desires of the "self" are broken and as soon as man learns to love the "Non-self," he begins to emanate spiritual light. Streams of love, compassion, and kindness begin to flow out from his heart. Man will bring heavenly blessings to society in proportion as the sense of "I" decreases and that of "WE" increases in the human heart. Where there is "I," there is pride, there is vanity, there is cowardice, jealousy, greed, temptation, and discontentment. When there is "WE," there is innocence, there is love, there is unity. "I" is narrow and confined, "WE" is universal and unconfined.

There is danger all around for a small drop of water. The dry earth seeks to absorb it; the gust of wind tries to waft it away; the scorching rays of the sun are out to evaporate it; and the thirsty bird is eager to swallow it. If the drop of water has to preserve its identity, it must merge its small entity within the ocean. It must change itself from its small size of the drop to the large size of the ocean. The ocean has no fear, no danger. Storms and tempests may blow, millions of animals and birds may drink water in it, the burning rays of the sun may scorch it, lightning and thunder may seek to thwart it, but the ocean has no fear from any of them. This is because the ocean has no fear from any of them. This is because the ocean is large; it is immense. There is no fear to its existence. This analogy is applicable to human life also. "I" and "MINE" are small entities, like a drop of water. "WE" and "OUR" are large and immense like the ocean, and therefore they have no fear in the world. Therefore "I" must change into "WE."

Compiled by: Chandrakant B. Mehta

અધ્યાત્મવીર શ્રીમદ્ રાજચંદ્ર

“ગુજરાતી ભાષાનું સદ્ભાગ્ય છે કે દોઢસો વરસના ગાળામાં એ ત્રણ મહાન ધર્મપુરુષો- શ્રી સ્વામીનારાયણ, શ્રીમદ્ રાજચંદ્ર અને મહાત્મા ગાંધીના ધર્માનુભવોનું વાહન બની છે.” આ શબ્દો આપણા મૂર્ધન્ય કવિશ્રી ઉમાશંકર જોશીના છે. ગાંધીજીનું “સત્યના પ્રયોગો” જેમણે વાંચ્યું છે તેમને ખબર છે કે ગાંધીજીએ એમાં કવિશ્રી રાજચંદ્રભાઈનો વારંવાર ઉલ્લેખ કર્યો છે. તેમના ધર્મ-મંથન કાળ દરમ્યાન તેમની મનઃસ્થિતિનું વર્ણન અને તેવી અનિર્ણયક સ્થિતિને કારણે ઊભી થયેલ માનસિક મૂંઝવણમાં શ્રીમદ્જીની સહાય અને માર્ગદર્શન મેળવવા તેમણે તેમને આફ્રિકાથી અનેક પ્રશ્નો પૂછ્યા હતા. ગાંધીજીએ લખ્યું છે, “આ પુરુષે ધાર્મિક બાબતમાં મારું હૃદય જીતી લીધું; અને હજી સુધી કોઈ પણ માણસે મારા હૃદય પર તેવો પ્રભાવ પાડ્યો નથી.” ગાંધીજીના જીવનમાં દયા, સત્ય અને અહિંસાનો હંમેશા પ્રભાવ રહ્યો છે તેમાં શ્રીમદ્જીના આધ્યાત્મિક જ્ઞાનની અસર કેન્દ્રસ્થાને છે.

શ્રીમદ્ રાજચંદ્રનો જન્મ ૯-૧૧-૧૮૬૭ (વિક્રમ સંવત ૧૯૨૪)માં સૌરાષ્ટ્રના મોરબી રાજ્યના વવાણિયા ગામે થયો હતો. એટલે ૧૯૯૨ના વર્ષમાં તેમની સવાસોમી જન્મ શતાબ્દી ઉજવવામાં આવી. ભારતમાં ઉચ્ચ કોટિના સંતપુરુષો થઈ ગયા છે તેમાં શ્રીમદ્ રાજચંદ્રનું નામ મોખરે છે. અમૂલ્ય તત્ત્વવિચારોથી સભર તેમની સંતવાણી અને ઉત્તમ આધ્યાત્મિક કાવ્યોથી ગુજરાતી સાહિત્ય-વૈભવ સમૃદ્ધ બન્યો છે. સદેહે વીતરાગપાણું એ શ્રીમદ્ રાજચંદ્રનો પરમોચ્ચ આદર્શ છે.

બાલ્યાવસ્થાથી જ તેમની સ્મરણશક્તિ તીવ્ર અને અદ્ભૂત હતી. જ્ઞાન અગાધ અને

નિર્મળ હતું. સાત વર્ષનો અભ્યાસ તેમણે માત્ર બે વર્ષમાં જ પૂરો કર્યો હતો. આઠ વર્ષની કુમળી વયે તેમણે જેમાં સત્ત્વશીલ કવિત્વ હોય એવી ૫૦૦૦ જેટલી પંક્તિઓ લખી હતી, એમાં રામાયણ-મહાભારત જેવા વિષયોનો પણ સમાવેશ થાય છે. અગિયાર વર્ષની ઉંમરે તો તેમણે રીતસર કાવ્યો લખવાનો આરંભ કર્યો હતો જે તે સમયે “બુધ્ધિપ્રકાશ” જેવાં ખ્યાતિપ્રાપ્ત સામયિકોમાં છપાતાં હતાં અને એને ઇનામો પણ મળતાં હતાં. નાની વયે પણ તેમનામાં પરિપક્વતા કેટલી ઊંડી હતી તેનો ખ્યાલ તેમની નીચેની પંક્તિથી આવે છે:

અવળાં પાણ સવળાં થશે, દોઢર વાગ્યે ઠીકઃ
તપ્પા લોહને ટીપતાં, સુધરી જશે અધિક.

આ ઉપરાંત આ જ અરસામાં તેમણે સ્ત્રીકેળવણી વિશે પણ ખૂબ લખ્યું છે. સામાન્ય રીતે આ અવસ્થામાં બાળકો પોતાના અભ્યાસને લગતા વિષયોમાં પણ જ્ઞાન મેળવવા મથામણ કરતા હોય છે ત્યારે શ્રીમદ્ને આટલી નાની વયથી જ પીઠ અને પરિપક્વ વિચારોથી ચિંતન, મનન અને લખવાની બક્ષિસ હતી. નારી સ્વાતંત્ર્યની હિમાયત કરવી જે જમાનામાં સંભવિત નહોતી તે સમયે સ્ત્રીકેળવણી વધતી જાય એ આશયથી સ્ત્રીઓને માટેનાં યોગ્ય સાચાં પુસ્તકો લખવા વિદ્વાનોને તેમણે વિનંતી કરી હતી. સ્ત્રીઓની હાલત નહીં સુધરવાનું કારણ બાળલગ્ન, કળેડાં અને વહેમ કે અજ્ઞાન છે એમ જણાવી તેમણે બાળલગ્નની હાલિ વિચારવા વિનંતી કરી છે. સોળ વર્ષની વયે તેમણે “સ્ત્રીનીતિ બોધક” નામે ગરબાવળી લખી હતી, જેમાં એક કડી છે: “કૃષ્ટ ધાર નડયા આ દેશને, જેથી પડતી થઈ છે બેન”.

તો બીજી કોઈ કડીમાં લખ્યું છે:

વિનય વિષે હું શું કહું, એ તો ગુણ અમૂલ્ય;
નથી ગુણ બીજો અરે! નારી! એની તુલ્ય.

શ્રીમદ્જીના લખાણો ખાસ કરીને નીતિદર્શક છે કારણ કે તેઓ દૃઢ પણે માનતા કે “જે મુમુક્ષુ જીવ ગૃહસ્થ વ્યવહારમાં વર્તતા હોય, તેણે તો અખંડ નીતિનું મૂળ પ્રથમ આત્મામાં સ્થાપવું જોઈએ. નહીં તો ઉપદેશાદિનું નિષ્ફળપાણું થાય

છે.” સમ્યક્જ્ઞાન અને મોક્ષ મેળવવા સંસાર છોડી દેવાની જરૂર નથી અને ગૃહસ્થાશ્રમમાં સંયમપૂર્વક રહીને તે પ્રાપ્ય છે એમ તેઓ માનતા. માત્ર સોળ વર્ષની ઉંમરે- જ્યારે તેમની વિશિષ્ટ શક્તિઓ ખીલી હતી ત્યારે તેમણે “મોક્ષમાળા”ની રચના કરી હતી. આ બાબત તેમણે પોતે લખ્યું છે: “મોક્ષમાળા અમે સોળ વરસ અને પાંચ માસની ઉંમરે ત્રણ દિવસમાં રચી હતી. ૬૭મા પાઠ ઉપર શાહી ઢોળાઈ જતાં તે પાઠ ફરી લખવો પડ્યો હતો, અને તે ઠેકાણે ‘બહુ પુણ્ય કેરા પુંજથી’નું અમૂલ્ય તાત્વિક વિચારનું કાવ્ય મૂક્યું હતું.” આ મોક્ષમાળામાં તેમણે ઉત્તમ ગૃહસ્થ વિશે તથા ગૃહસ્થાશ્રમ સંબંધી સામાન્ય નિત્યનિયમ અંગે પોતાના વિચારો પ્રદર્શિત કર્યા છે. એમાં એક સ્થળે તેમણે નવલકથાના રૂપમાં દ્વારિકાના મહાધનાઢય ધર્મમૂર્તિ શ્રાવક ગૃહસ્થનું ચિત્ર આલેખ્યું છે. તેમાં એક આદર્શ ગૃહસ્થ પોતાની ચર્ચા વર્ણવે છે. તેમાંથી થોડું નીચે પ્રદર્શિત કર્યું છે, તે દરેક ગૃહસ્થને મનન કરવા યોગ્ય છે:

“જો કે હું બીજા કરતાં સુખી છું; તો પણ એ શાતા વેદની છે. સત્-સુખ નથી જગતમાં બહુધા કરીને અશાતા વેદની છે. મેં ધર્મમાં મારો કાળ ગાળવાનો નિયમ રાખ્યો છે. સત્યાસ્ત્રોનાં વાંચન, મનન, સત્પુરુષોનો સમાગમ, યમનિયમ, એક મહિનામાં બાર દિવસ બ્રહ્મચર્ય, બનતું ગુપ્તદાન, એ આદિ ધર્મરૂપે મારો કાળ ગાળું છું. સર્વ વ્યવહાર સંબંધીની ઉપાધિમાંથી કેટલોક ભાગ બહુ અંશે મેં ત્યાગ્યો છે. પુત્રોને વ્યવહારમાં યથાયોગ્ય કરીને હું નિર્ઘથ થવાની ઇચ્છા રાખું છું. હમણાં નિર્ગથ થઈ શકું એમ નથી. એમાં સંસારમોહિની કે એવું કારણ નથી; પરંતુ તે પણ ધર્મ સંબંધી કારણ છે. ગૃહસ્થ ધર્મના આચરણ બહુ ક્ષિપ્ત થઈ ગયાં છે; અને મુનિઓ તે સુધારી શક્તા નથી. ગૃહસ્થ ગૃહસ્થને વિશેષ બોધ કરી શકે, એટલા માટે થઈને ધર્મ સંબંધિ ગૃહસ્થવર્ગને હું ઘણે ભાગે બોધી યમનિયમમાં આણું છું. દર સપ્તાહે આપણે ત્યાં પાંચસે જેટલા સદ્ગૃહસ્થોની સભા ભરાય છે. આઠ દિવસનો નવો અનુભવ અને બાકીનો આગળનો ધર્માનુભવ એમને બેત્રણ મુહૂર્ત બોધું છું. મારી સ્ત્રી ધર્મશાસ્ત્રોનો કેટલોક બોધ પામેલી હોવાથી તે પણ સ્ત્રીવર્ગને

ઉત્તમ યમનિયમનો બોધ કરી સામાજિક સભા ભરે છે. પુત્રો પણ શાસ્ત્રોનો બનતો પરિચય રાખે છે. વિદ્વાનોનું સન્માન, અતિથિનું સન્માન, વિનય અને સામાન્ય સત્યતા, એક જ ભાવ એવા નિયમો બહુધા મારા અનુચરો પણ સેવે છે. એઓ બધા એથી શાતા ભોગવી શકે છે. લક્ષ્મીની સાથે મારી નીતિ, ધર્મ, સદ્ગુણ, વિનય એણે જનસમુદાયને બહુ સારી અસર કરી છે. આ સઘળું આત્મપ્રશંસા માટે હું કહેતો નથી એ આપે સ્મૃતિમાં રાખવું.”

આમ આત્માર્થને સાધનાર માટે ગૃહસ્થાશ્રમ સર્વધા બાધક છે એમ માનનાર માટે શ્રીમદ્નું જીવન એક સ્પષ્ટ પડકારરૂપ છે. ગૃહસ્થાશ્રમવાસી સાધકો સાવધાન રહી અને પ્રમાણિક પણે ધર્મમાર્ગની આરાધના કરે તો તેઓ નિઃશંકપણે આત્મકલ્યાણ સાધી શકે છે એ એમના જીવનનો સંદેશ છે. તેમના લગ્ન વીસ વરસની વયે થયા હતા અને તેમને બે પુત્ર અને બે પુત્રી મળી ચાર સંતાન હતા.

અવધાન-શક્તિ એ શ્રીમદ્ના જીવનની એક બીજી અદ્ભૂત શક્તિ છે. અવધાન એટલે આમ તો એકાગ્રતા એવો અર્થ થાય છે પણ એમની આ શક્તિના સંદર્ભમાં એવો અર્થ કરી શકાય કે કોઈ પણ ભૂલ કર્યા વિના એક સાથે અનેક કાર્યો કરવાં અને યાદ રાખવાં. તેમનામાં રહેલી આ શક્તિના અનેક પ્રયોગોની સફળતાથી પ્રભાવિત થઈ શતાવધાનનો એક પ્રયોગ તેમની ૧૯ વરસની વયે તા. ૨૨ જાન્યુઆરી, ૧૮૮૭ના દિને મુંબઈમાં જાહેરસભામાં થયો હતો. આ પ્રયોગથી પ્રભાવિત થઈ તે સમયના મુંબઈની હોઈકોર્ટના મુખ્ય ન્યાયાધીશ સર ચાર્લ્સ સાર્જન્ટ તરફથી તેમને યુરોપના દેશોમાં આવવા આમંત્રણ મળ્યું હતું પણ તેમણે તેનો અસ્વીકાર કર્યો હતો. અત્રે યાદ રહે કે શ્રીમદ્જી આત્મદર્શનની તાલાવેલીવાળા એક અધ્યાત્મવીર હતા. તેમનામાં રહેલી આ અદ્ભૂત શક્તિઓ તેમને કીર્તિદેવીના શિખરે બેસાડવા માટે સમર્થ હતી. અઢળક સંપત્તિ અને વિપૂલ પ્રમાણમાં લોકસંપર્કમાં રહી શકાય એવો વિશાળ ચાહકવર્ગ ઊભો થઈ શકે એમ હતું. છતાં તેઓ આ બધા મોહમાંથી મુક્ત

રહ્યા અને આત્મિક ઉન્નતિ એ જ સર્વસ્વ છે એમ માની ૨૪ વર્ષની વયથી આ બધા પ્રયોગો કરવાનું બિલકુલ બંધ કરી દીધું. પોતાના શેષ જીવનને તેમણે આત્માર્થો અને મુમુક્ષુઓના આત્મકલ્યાણ અર્થે સમર્પિત કરી દીધું. પોતે જૈન હોવા છતાં તેમનામાં સાંપ્રદાયિકતાનો ભાવ નહોતો. “મોક્ષમાર્ગ ગમે તે જાતિમાં કે વેષમાં શક્ય છે, મોક્ષમાં ઊંચનીચનો ભેદ નથી” એવો તેમનો મત રહ્યો છે. વૈરાગ્યભાવ અને વીતરાગદશા તેમના જીવનમાં વણાયેલા હતા. આ વિશે ગાંધીજીએ લખ્યું છે: “ખાતાં, બેસતાં, સૂતાં પ્રત્યેક ક્રિયા કરતાં તેમનામાં વૈરાગ્ય તો હોય જ. કોઈ વખત આ જગતમાં કોઈ પણ વૈભવ માટે તેમને મોહ થયો હોય એમ મેં જોયું નથી. તેમની રહેણીકરણી હું આદરપૂર્વક પણ ઝીણવટથી તપાસતો. ભોજનમાં જે મળે તેથી સંતુષ્ટ રહેતા. પહેરવેશ સાદો, ચાલ ધીમી અને જોનાર પણ સમજી શકે કે ચાલતાં પણ પોતે વિચારગ્રસ્ત છે. આંખમાં ચમત્કાર અને એકાગ્રતા હતી. કંઠમાં એટલું બધું માધુર્ય હતું કે તેમને સાંભળતાં માણસ થાકે નહીં. ચહેરો હસમુખો અને પ્રફુલ્લિત હતો. તેની ઉપર અંતરાનંદની છાયા હતી. ભાષા એટલી પરિપૂર્ણ હતી કે તેમને પોતાના વિચારો બતાવતાં કોઈ દિવસ શબ્દ ગોતવો પડ્યો છે એમ મને યાદ નથી. આ વર્ણન સંયમી વિષે જ સંભવે. બાહ્યાંબરથી મનુષ્ય વીતરાગી નથી થઈ શકતો. વીતરાગતા એ આત્માની પ્રસાદી છે. અનેક જન્મના પ્રયત્ને તે મળી શકે એમ હરકોઈ માણસ અનુભવી શકે છે. રાગોને કહાડવાનો પ્રયત્ન કરનાર જાણે છે કે રાગદ્વેષ રહિત થવું કેટલું કઠિન છે. એ રાગરહિત દશા કવિને સ્વાભાવિક હતી એમ મારી ઉપર છાપ પડી હતી.”

“હું કોઈ ગચ્છમાં નથી; પણ આત્મામાં છું; એ ભૂલશો નહીં.....”

વિક્રમ સંવત ૧૯૫૭ના ચૈત્ર વદ પને મંગળવારે બપોરે બે વાગે માત્ર ૩૪ વર્ષની અલ્પ

વયે તેમનો દેહવિલય થયો. આ દુઃખમકાળમાં આવા મહાપુરુષોની જીવનલીલા આટલી નાની વયે સંકેવાઈ જાય ત્યારે આપણને સહેજે ખટકે. પણ જીવન લાંબુ હોય કે ટૂંકુ એ અગત્યનું નથી હોતું. એ કેવું હોય છે એ મહત્વનું બની જાય છે.

થોડાંક વર્ષો પહેલાં મારે ભારત જવાનું થયેલું. ત્યારે એક મિત્રને મળવા ઘાટકોપર ગયો હતો. રસ્તામાં શ્રીમદ્ રાજચંદ્ર જ્ઞાનમંદિર આવે છે. તેની એક દિવાલ ઉપર “હું કોઈ ગચ્છમાં નથી; પણ આત્મામાં છું; એ ભૂલશો નહીં.....” એવું સૂત્ર લખેલું હતું. તે વાંચી ખૂબ પ્રભાવિત થયેલો. મિત્રના ઘરે આ અંગે વાત થઈ ત્યારે તેમણે કહ્યું કે મહાત્મા ગાંધીજીએ કવિ રાયચંદભાઈના નામથી જેમનો ખૂબ ઉલ્લેખ કર્યો છે તે આ જ શ્રીમદ્ રાજચંદ્ર. અગાઉ “સત્યના પ્રયોગો” વાંચતી વખતે રાયચંદભાઈ વિશે વધારે જાણવાનું કુતુહલ મને થયું હતું પણ એવો કોઈ મોકો મળ્યો નહીં અને વાત વિસારે પડી ગઈ. પછી તો ન્યુ જર્સીમાં રહેતા ભાઈશ્રી શાંતિભાઈ કોઠારીના પરિચયમાં આવતા જણાવ્યું કે તેઓ શ્રીમદ્ રાજચંદ્રના ભાવુક અનુયાયી અને અભ્યાસી છે. એક વાર તેમની સમક્ષ પ્રસ્તાવ મૂક્યો કે અમારે ગામ બેત્રણ દિવસ આવો. આપણે શ્રીમદ્ના જીવન ઉપર સત્સંગ કરીએ. આમ ૧૯૮૦ના Thanksgivingweek-endમાં એ યોગ આવ્યો અને ત્રણ દિવસ સુધી તેમણે ખૂબ ભાવથી શ્રીમદ્જી વિશે વાતો કરી. એ વાતને પણ આજે દાયકા ઉપર સમય વીતી ગયો છે. પણ એ ત્રણ દિવસમાં શ્રીમદ્જીના જીવન, કવન અને સંદેશની જે છાપ ચિત્ત પર અંકિત થઈ છે તે કદીય ભૂંસાઈ એમ નથી. અંગત જીવન એથી વધુ વૈભવશાળી બન્યું છે. આપણા સમયમાં થઈ ગયેલા આવા એક પરમ પુરુષના જીવન-સંદેશને જાણવાનો લહાવો મળ્યો એ પણ એક સૌભાગ્યની વાત છે. તેમની જન્મશતાબ્દીઓ તો આવશે અને જશે, પણ તેમના જીવનસંદેશને જેઓ પોતાના અંગત જીવનમાં આચરણ દ્વારા ઉતારશે તેમનું તો અવશ્ય કલ્યાણ થશે એમાં કોઈ શંકા નથી. આવા પરમ સંતપુરુષને કોટિ કોટિ પ્રણામ!

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-કિશોર દેસાઈ



**7th Biennial JAINA Convention
Pittsburgh, PA • USA • July 2,3,4 1993**



ACTIVITIES

- Chief Guest -** Shree Sunderlal Patwa (former Chief Minister, Madhya Pradesh)
- Keynote Speaker -** Shree Dr. Kumarpal Desai
- Monks/Nuns -** Acharya Shree Sushilkumarji, Gurudev Shree Chitrabhanuji, Acharya Shree Chandanaji, Bhattarak Shree Charukiritiji, Bhattarak Shree Devendra Kirtiji, Bhattarak Shree S. Laxamisenji, Shree Bandhu Triputiji, Swami Shree Chidanand Saraswatiji
- Special Guests -** Jerry Brown (former Governor of California), Tom Hayden (California state senator) Nick Stonington (Vice President of Merrill Lynch), Dr. Saryu Doshi, Mrs. Saryu Daftari, Mr. Ashok Jain (Chairman, Bennett Coleman Co. - Times of India) Mr. Ajit Jain (Correspondent India Abroad), and many other invited guests.

**Cultural Program - Bhaktigeet, Dances, Dramas, & Skits from youth in various Jain Centers
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| Cruelty Products in Daily Life | Jainism in North America - Question of Identity |
| Teaching of Jainism in American Universities | Vegetarian Cooking Classes |
| Contribution of Shree V.R. Gandhi to Jainism | Jain Youth Samayak |
| Art and Symbolism in Jain Ritual | Relevance of Jainism to Youths Brought up in the West |
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| Roles and Responsibilities of First Generation Jain Couples | and many others: |

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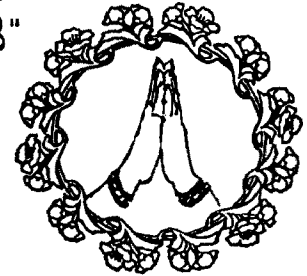
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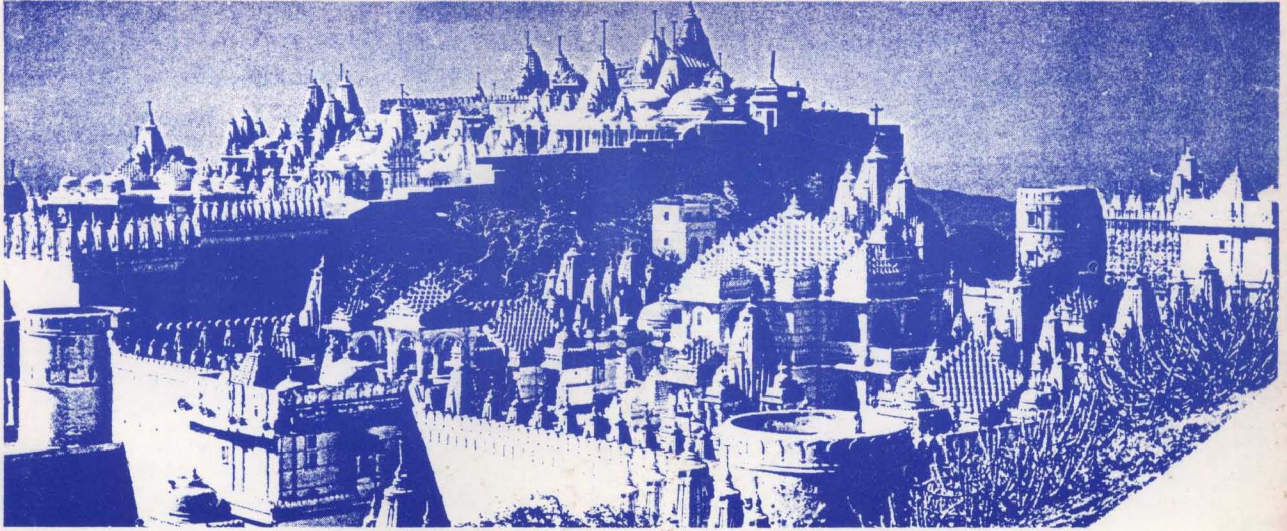
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CERTIFIED PUBLIC ACCOUNTANT

223 Lincoln Hwy., (Rt. 27)
Iselin, NJ 08830

908-283-1991
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DR. NAVIN C. MEHTA, M.D., P.C.

Diplomat: American Board of Otolaryngology

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RASHMI NAVIN MEHTA, M.D.

Adolescent Psychiatry

500 North Bridge Street

Bridgewater, NJ 08807

Tel. (908) 253-3187